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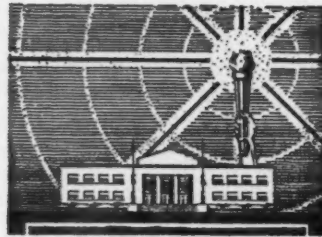
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# SOCIAL STUDIES

FOR TEACHERS AND ADMINISTRATORS



CONTINUING

THE HISTORICAL OUTLOOK

VOLUME XLIII, NUMBER 7

NOVEMBER, 1952

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# The Social Studies

VOLUME XLIII, NUMBER 7

Continuing The Historical Outlook

NOVEMBER, 1952

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## As the Editor Sees it

What are the characteristics of the ideal social studies teacher? Probably about the same as those of the ideal teacher in any field, but we might as well use the social studies area for illustrative purposes. What would one see if one visited the classroom of this model teacher?

In the first place, he (or she) would be efficient, poised and confident, exhibiting the same easy command of the situation as does the "old pro" in any other skilled field, whether it be a Jose Iturbi, a George Jessel or a Joe DiMaggio. The skilled teacher's "stage presence" is less dramatic but requires the same complete mastery of psychology, materials, timing and emotion. He knows in advance what to do in any situation and keeps the "show" moving with a minimum of strain and effort.

In the second place, your master social studies teacher obviously knows his subject—knows it so widely and thoroughly that you immediately sense that there is a vast reservoir of knowledge from which he can draw as he sees the need, just as DiMaggio fielded the hardest hit balls with the impression of effortless grace. Our ideal teacher knows his field, not merely his textbook.

A third characteristic of this ideal is his *rapport* with his pupils. They like each other. He treats them as human beings of worth and dignity and they reciprocate with admiration, respect and confidence. He freely admits his own errors or ignorance when the occasion arises, and the pupils, recognizing his sincerity, rarely question his judgments. He has a genuine sense of humor which appeals to young-

sters and prevents him from giving undue importance to unimportant things.

Our paragon is a teacher of infinite variety. His classes are rarely the same on successive days. The pupils are never quite sure what to expect. The day's activity may involve a debate, a film, a discussion or even a test. An assignment may be a routine textbook affair, or it may call for a visit to the historical society, the library or some other resource. One may be expected to turn overnight into a poet, a dramatist, an editorial writer, or a research scholar. Always, however, the procedure has a purpose—the clarification of some aspect of human relations, past or present. This ideal teacher possesses imagination, and mental as well as physical energy, which he shares with his pupils. By his own example, he stimulates them to use their own mental resources, often untapped heretofore.

It goes without saying that this man (or woman) is not as common as we would like him to be. Where he is found, he is respected by his colleagues and employers, and probably paid accordingly. Of course he does not need to be a social studies teacher; actually he (or she) may teach science or French or physical education or anything at all. But we like to feel that the social studies is the field most likely to stimulate this all-around perfection because of the tremendous scope of its interests. It deals with the whole life of man and so appeals most strongly to the individual of deep human sympathies and curiosity. And such a person is the only sort capable of becoming a master teacher. We need many more of them.

# The Place of Johann Brenz

## In the History of the Reformation

ELBERT VAUGHAN WILLS

Gatesville, North Carolina

Some two decades ago, a then well-known American educator, whose background of experience included both the college teaching of history and instruction in church history in a theological seminary, deplored the scant justice done by history to the memory of the secondary figures in the Reformation, men who, as coadjutors to the great leaders in the movement, rendered service of fundamental and enduring significance. Among these figures were Amsdorf, Spalatin, Jonas, Brenz, Bullinger, Oecolampadius, Capito, Oswald Myconius, Osiander, Urbanus Rhegius, and a group of reformers who, passing over from the Continent to England, had a share in shaping the course of the English Reformation, namely: Martin Bucer, Peter Martyr Vermigli, Bernardino Ochino, Friedrich Myconius, Paul Fagius, and the Polish nobleman, Jan Laski (John a Lasco), the friend of Erasmus and of Cranmer. While there are a few biographical works, including a concise sketch of the life of Bugenhagen,<sup>1</sup> it is, in general, still true that there is a dearth of historical and biographical literature in English concerning these secondary reformist figures. In the case of no one of the group has the neglect been more conspicuous than in that of the Swabian reformer, Johann Brenz. Perhaps the *reductio ad absurdum* of the disposition to brand these leaders with the seal of insignificance is the following observation of Hallam's: "After the death of Melancthon, a controversy, begun by one Brentius, relating to the ubiquity, as it was called, of Christ's body, proceeded with much heat."<sup>2</sup> Referring to this affectation of a knowing air in dismiss-

ing the unfamiliar, Charles Porterfield Krauth remarked: "'One Milton, a blind man,' has grown into a classic illustration of happy appreciation of character. 'One Brentius' ought to contest a place with it."<sup>3</sup> All of these secondary figures among the reformers are deserving of adequate historical and biographical consideration. We purpose to sketch briefly the career and significance of Brenz.

Johann Brenz, the son of the town official (Schultheiss) Martin Brenz and his wife, Katharina (Hennig), was born in the old Swabian free city of Weil on June 24, 1499. Although Weil, perhaps on account of its proximity to Stuttgart, did not attain an importance comparable to that reached by some others among the early municipalities of the same region, it was also the birthplace, nearly three-quarters of a century later (1571), of the astronomer, Johann Kepler. Entering the University of Heidelberg in 1512, Brenz attained the baccalaureate degree in 1516, and that of master one year later. He proceeded then to theological study. His transition to adherence to the reform movement had its origin in 1518, when he, along with Martin Bucer and Erhard Schnepf, heard Luther in disputation at the general chapter of the Augustinians in Heidelberg, and was furthered through the study of the reformer's writings.<sup>4</sup> As regent of the Swabian bursary, which he was awarded in 1519, he lectured on the Gospel of St. Matthew and attracted large numbers of students. His ordination took place at Speier in 1521, and at Weil he celebrated his first mass. At Heidelberg he came increasingly under suspicion of un-

orthodoxy. The popularity of his lectures was perhaps a factor in this ecclesiastical disfavor. His right to lecture was declared forfeited. Just at this time there came to the deposed regent a call to the free city of Schwäbisch-Hall. Here he served from 1522 to 1548.<sup>5</sup>

In Schwäbisch-Hall, Brenz's deviation from the customary ecclesiastical practices soon became pronounced. In his ministration in the famous church of St. Michael, the mass appears to have been discontinued, beginning in 1523. He gained an effectual ally in his work as a reformer in 1524, when Johann Isenmann, who was born in Schwäbisch-Hall, and, like Brenz, trained at Heidelberg, returned to his native city. For 24 years Brenz and Isenmann labored for the furtherance of the Reformation in Hall. The observance of the festival of Corpus Christi was discontinued in 1524. At Christmas, 1525, the Lord's Supper was administered in both kinds.

In 1525, Brenz was a participant in an upsurge of doctrinal polemic known as the Sacramentarian Controversy. The antecedents of the opposing views on the doctrine of the Lord's Supper antedated the Reformation. Luther's doctrine of the spiritual mode of reception of the Body and Blood of Christ in, with, and under the bread and wine appears to have derived its theoretical foundation from William of Occam.<sup>6</sup> The controversy was precipitated by Andreas Bodenstein von Carlstadt, who had been a leading figure in the outbreak of fanaticism at Wittenberg in 1522, during the Wartburg exile of Luther, and who, in 1523 or early in 1524, left Wittenberg and became pastor at Orlamünde. Here again his radical tendencies manifested themselves. His doctrine of the Lord's Supper involved a total rejection of the Real Presence. He advanced the view that, in the words of institution, Christ pointed to His body and meant to say: "This is my body which I will offer in death for you, and, in remembrance of the fact, eat this bread." Zwingli, largely influenced, apparently, by the Dutch jurist, Cornelius Honius, interpreted the word "is" in the words of institution in the sense of "signifies," and hence considered the Lord's Supper as a memorial. Oecolampadius, sometimes referred to as "Zwingli's Melancthon,"

"accepted the symbolical view of the Sacrament and interpreted the word body by metonymy as a sign of the body." To Oecolampadius Brenz, Schnepf, Isenmann, and eleven others of the Swabian clergy replied in the *Syngramma Suevicum*, which was written by Brenz, defending the Lutheran doctrine of the Lord's Supper.<sup>7</sup> "The *Syngramma*," says D'Aubigne, "was received with acclamations, and its authors were looked upon as the defenders of the truth."

If the Sacramentarian Controversy added to the difficulties of the reformers, and gave plausibility to the claims of the opponents of the Reformation that the movement was a solvent of established beliefs and an invitation to chaos, a more serious problem was presented by the radical religious disturbances and the Peasants' War of 1524-1525, which threatened the foundations of political, economic, and social as well as religious stability, and in which "popular, national, religious, political, and social elements were all in commotion together." The revolutionary outbreak of the peasants, intensified by the radicalism and fanaticism of the more extreme of the spiritualistic and communistic religious sectaries, such as the so-called Zwickau prophets (Nicholas Storch, Thomas Marx, and Marcus Stübner) and Thomas Münzer, presented a condition fraught with extreme danger to efforts in the direction of orderly and moderate reform. Brenz sought to restrain the violence of the peasants and, when the revolt was suppressed, counseled against vengeful severity toward the conquered insurgents.

The steps toward the introduction of the Reformation which had already been taken by Brenz and his associates were jeopardized by the outbreak of violence. On the other hand, the need for thoroughgoing and moderate reform was forcibly accentuated. There was also uncertainty as to the ultimate effect of the Edict of Worms in bringing about imperial interference with measures of reform. As a basis for composing these problems, Brenz drafted, in 1526, for promulgation by the council of Hall, a church order providing a comprehensive system of regulation for introducing reform.<sup>8</sup> This procedure followed the plan according to which territorial churches were regularly estab-



lished and ordered in the German states and free cities adopting the Reformation. According to the reformers' theory of church-state relations, which sprang from the background of ancient and mediaeval theories of temporal and spiritual sovereignty, these deriving ultimately from the relation to the church assumed by the Emperor Constantine when he made Christianity a legal religion of the Roman Empire in 313 A.D., which action, on account of the exhaustion of paganism, was virtually tantamount to establishment, church orders (*Kirchenordnungen*) or ecclesiastical constitutions for the territorial churches were regularly promulgated by the secular authority as wielding, for the protection of the church and the maintenance of order, the power of the sword, while the sphere of regulatory authority of the church was limited to its power of the keys, *i.e.*, the preaching of the word, the administration of the sacraments, and ecclesiastical discipline. These church orders were regularly made up of two parts, one, designated as *Credenda*, dealing with the doctrinal basis of the territorial church organization, the other, entitled *Agenda*, covering the details of institutional regulation.

Brenz's Hall Church Order of 1526, as a discipline, but not a coercive regulation, sought a uniformity in divine service and a uniform type of Christian homily, to the end that quarrels and differences between pastors and congregations might be avoided. Particularly significant were its provisions concerning education. The school order forming a part of this church order was Brenz's earliest regulatory formulation in a field in which his subsequent services were of capital importance, namely, educational reform. This is true particularly with reference to his relation to the development of the vernacular elementary school. In the territorial church organizations of the Reformation period, the German elementary school (*Volksschule*) emerged into its characteristic form. Its influence in later times was not confined to the country of its origin, but was of far-reaching importance for American, as well as for European, educational development.

The educational tradition with which the

reformers began included the mediaeval schools under religious auspices, *i.e.*, the cathedral and monastic schools, which were Latin schools having as their primary aim the training of neophytes (*oblati*), but receiving also those not preparing for holy orders (*externi*). At a lower level was the parish religious instruction, which had its prototype in the early Christian catechumenate. Moreover, the development of commercial cities during the later Middle Ages had brought about the establishment of city schools. These included Latin schools, which sometimes also gave training in the vernacular, and "German schools," devoted to vernacular teaching. Often there were special schools for the training of scribes and reckoners, known as "writing schools" and "reckoning schools." City schools were generally conducted under permissory arrangement made by the municipal authorities with the ecclesiastical authorities. Ordinarily, however, their regimen did not include religious instruction. Finally, there was a considerable amount of nondescript elementary teaching in hedge schools (*Winkelschulen*), conducted by adventure teachers, without ecclesiastical or municipal approval.<sup>9</sup> From these prototypes there may be traced, in the territorial church orders of the Reformation period, the salient features of the patterns of territorial school organization, which, in turn, with the subsequent growth of state control, leading toward what Cubberley has characterized as education as a "national tool," produced the German school systems of later times.<sup>10</sup>

In the school order which formed a part of his Hall Church Order of 1526, Brenz set forth detailed regulations for the education of youth, regarding education as "a greatly advantageous, indeed an indispensable, ground of a Christian, honorable community." Hall was one of the municipalities in which city schools had been set up prior to the Reformation. The school order provided that there should be appointed a learned schoolmaster, skilled in the languages, together with a cantor or assistant. These teachers were to be paid appropriate salaries. Vernacular instruction was to be given to boys in the Latin school. It was specified that "when the young boy has learned the alphabet and is a little acquainted with



reading," schoolmaster and pastor were to "observe him attentively to determine whether or not he is adapted for the study of the Latin. When it is found that one is unsuited to the Latin, he should be further instructed in writing and reading German." Provision for the education of girls was made in the requirement that a skilled woman be employed to instruct them two hours daily in propriety of conduct and in reading and writing. For the religious instruction of the young there were provided three early morning services weekly, on Sunday and on two week days. In these services the children were to be taught the Apostles' Creed, the Ten Commandments, and the Lord's Prayer.

Experience with the religious instruction of the youth of Hall in accordance with his church order apparently led to Brenz's first venture in the preparation of formal catechisms. Here he was not an innovator. It is aside from our present purpose to enter upon an endeavor to trace the beginnings of a catechetical literature during the mediaeval period, or to portray the flowering of such writings during the early years of the Reformation. Ferdinand Cohrs, in his elaborate study of catechetical writings from the inception of the reform movement up to the publication, in 1529, of Luther's *Small Catechism*, has dealt with thirty-nine manuals or closely related groups of manuals falling under this category.<sup>11</sup> Undated, but apparently published in or about 1528, appeared a small volume by Brenz, entitled *Short Questions on the Christian Faith for the Youth of Schwäbisch-Hall* (*Fragstück des christenlichen glaubens für die Jugendt zu Schwebischen Hall*), and comprising two catechisms. The first of these, the *Smaller Catechism*, for children, was a brief and simple manual, consisting of twenty-two questions and answers, to which a twenty-third was added in the Latin translation.<sup>12</sup> The five Chief Parts were treated in the order: Baptism, the Apostles' Creed, the Ten Commandments, the Lord's Prayer, the Lord's Supper. The *Larger Catechism*, designed for those of more mature years, was devoted to a detailed explication, in 86 questions and answers, of the Apostles' Creed, the Lord's Prayer, and the Ten Commandments. Partic-

ularly unique in this catechism was the ingenious intertwining of the Lord's Prayer and the Ten Commandments.

Brenz's next participation in the preparation of a church order related to an ecclesiastical constitution which was more far-reaching in its influence than was the Hall document of 1526. He collaborated with Andreas Osiander in drafting the Brandenburg-Nürnberg Church Order of 1533, which was one of the most important of the territorial church orders of the Reformation period.<sup>13</sup> Here the work of Osiander and Brenz came into a certain measure of indirect relation to the English Reformation. In 1532, while the preparation of the Brandenburg-Nürnberg Church Order was in progress, Thomas Cranmer, who, in the following year was consecrated Archbishop of Canterbury, was in Germany on an embassy under commission from Henry VIII. Cranmer became closely associated with Osiander and became the husband of the latter's niece. The convictions and activities of Osiander were not without their influence upon Cranmer's views on religious reform. This was one of the factors accounting for the close similarity between the Lutheran liturgies and the First Prayer Book of Edward VI, promulgated in 1549.

In interest and effort in behalf of the religious training of the young, Brenz was unflagging. The Nürnberg collection of sermons for children, which appeared in 1533, was probably his work. In 1535, following the publication of Luther's *Small Catechism*, which had appeared in 1529, Brenz prepared another catechetical manual, briefer even than the *Smaller Catechism* of 1528. This bore the title, *Short Questions on the Christian Faith for Youth* (*Fragstück des christlichen Glaubens für die Jugendt*). Here, in sixteen questions and answers, he set forth and explained the Chief Parts, now increased to six, namely, Baptism, Creed, Prayer, Commandments, Supper, and the Office of the Keys. This catechism was later incorporated in the church orders which established the Reformation in Württemberg. It thus became the norm for religious training in that duchy, and was employed, not only in formal catechetical instruction, but also

as a reading book in the vernacular schools.<sup>14</sup>

The year 1536 marked the beginning of Brenz's direct relation to the establishment of the Reformation in Württemberg. Duke Ulrich, the territorial ruler, enlisted the services of Brenz to review and revise the "Little Württemberg" Church Order of 1536, which set up a territorial church establishment in that duchy, and which had been prepared by Erhard Schnepf and Ambrose Blaurer, largely upon the basis of the Brandenburg-Nürnberg Church Order of 1533.<sup>15</sup> Duke Ulrich, who had been expelled from his possessions by the Swabian League in 1519, regained his ducal authority in 1534. During his exile he had embraced the Protestant doctrines. His restoration brought about the ascendancy of Protestantism in Württemberg, where the teachings of the reformers had already taken firm hold among the people. The church order of 1536 did not include detailed regulations concerning schools, but provided for catechetical instruction in the churches. It was also stipulated that, "Since it is pleasing to the Lord God that we praise and glorify Him with psalms, hymns of praise, and spiritual songs," the youth were to be trained in the singing of psalms and Christian hymns.

The vicissitudes of the Schmalkaldic War brought about the termination of Brenz's service in Hall and opened for him a wider sphere of activity in behalf of the Reformation. The overthrow by the imperial armies of the forces of the Schmalkald League at the battle of Mühlberg, in 1547, and the promulgation, in the following year, of the Interim of Augsburg to regulate the points of difference between the Catholics and the Protestants until these differences could be adjusted by a general council, necessitated the flight of Brenz, who was so conspicuous an opponent of the Interim as to lead to efforts to apprehend him. He also criticized the pliancy of Melancthon in relation to the Leipzig Interim. While more than once in his wanderings he "miraculously escaped being captured," Brenz was given asylum by Duke Ulrich of Württemberg, and henceforth served the cause of religious and educational reform in that duchy.

When Pope Julius III reopened the Council of Trent in 1551, the Protestants, as a basis

for their transactions with it, formulated new confessions of faith. One of these, the Württemberg Confession, was prepared by Brenz by direction of Duke Christopher, who had succeeded his father, Duke Ulrich, as territorial ruler in 1550. The conditions of peril to the German states and growth of the arbitrary power of the emperor, which prevailed when this confession was presented were altered as a result of the defection from the imperial cause of the Elector Maurice of Saxony. The events leading up to the Treaty of Passau, in 1552, and the Religious Peace of Augsburg, in 1555, interrupted the deliberations and perplexities of the Council, which concluded its second period on April 28, 1552. The Württemberg Confession, which is characterized by Krauth as "sound enough," and which became the confessional standard of that duchy, exerted little influence in Germany outside Württemberg. Here again, however, the work of Brenz came into relation to the English Reformation. The Württemberg Confession was used by Archbishop Matthew Parker and the bishops assisting him, in 1562-63, in the revision of the Articles of Religion of the Church of England, originally drawn up mainly by Cranmer during the reign of Edward VI. The resulting creedal formulation was further revised in 1571, producing the Thirty-Nine Articles of the Anglican churches.<sup>16</sup>

The year 1551 also witnessed the publication of the last of Brenz's catechetical works, namely, the *Catechism Clarified With Pious and Useful Explanation (Catechismus. Pia et utili explicatione illustratus)*. The catechism of 1535 formed the basis of this work, which was characterized by somewhat elaborate interpretative detail, the whole forming a quarto volume of 707 pages. It appears to have been written by Brenz simply as a manuscript explication for the use of his friends. It was translated into German by another hand, edited with a preface by Caspar Gräter, and published at Frankfort on the Main.<sup>17</sup>

For the more effectual regulation of the religious establishment in Württemberg, the "Great Württemberg" Church Order was promulgated by Duke Christopher in 1559.<sup>18</sup> It was one of the most comprehensive and detailed, as well as one of the most influential

of the ecclesiastical constitutions which were formulated during the Reformation period to establish, and to regulate the affairs of, the territorial churches. The school order which formed a part of this church order was the first among the German territorial school orders to make provision for a system of schools extending from the vernacular elementary school to the university. In view of the position of Brenz as ecclesiastical adviser to Duke Christopher, we are justified in attributing to his influence a formative importance in relation to the scope and provisions of the church order as a whole. Those who have investigated most minutely the educational history of Württemberg during the Reformation period, such as Eugen Schmid<sup>19</sup> and Oskar Weisenböhrer,<sup>20</sup> are in agreement in assigning to Brenz a determining influence in the formulation of the provisions of the school order of 1559.

When the "Great Württemberg" Church Order appeared, extensive development of vernacular elementary education had already taken place in that duchy, both through vernacular instruction in Latin schools and through separate vernacular schools. The latter were largely in the villages, and here the combination of sacristan service and school service was common. The influence of the educational writings of Luther apparently reinforced the example and efforts in behalf of education of Brenz in furthering this development.<sup>21</sup>

The Württemberg school system, as outlined in the school order which formed a part of the church order of 1559, included, first, vernacular elementary schools in which boys and girls were to be instructed separately in reading, writing, religion, and singing. A revised form of Brenz's catechism of 1535 was incorporated in the church order. There were detailed provisions for the training of the pupils in a thorough knowledge of the catechism. It was required of the teacher that "in every way possible he shall exercise diligence" to the end that the pupils "keep and show themselves God-fearing, modest, honest, peaceable, sociable, and devout." Three groups or grades were to be distinguished: one for those who were learning the alphabet, a second for those beginning to syllabify, and a third for those who were gaining a knowledge of reading and writing. The

teaching of arithmetic in the vernacular schools in the villages was not stipulated, although it was required that the schoolmasters be qualified to teach this subject. German writing and reckoning schools were to be maintained in the cities of Stuttgart, Tübingen, and Urach, and Latin schools in the cities and larger villages. A fully-equipped Latin school consisted of six classes. The study of Greek was begun in the fourth class. For students intending to devote their lives to theology, there were cloister schools, lower and higher. Duke Christopher had made provision, in 1556, for the endowment of these schools from the property of the monasteries. The school order of 1559 provided that boys who had completed the studies of the third class in the Latin schools might be admitted to the lower cloister schools by examination. These lower schools gave training similar to that of the higher classes in the Latin schools, with the addition of theological instruction. In the higher cloister schools, the study of the classical languages was supplemented by instruction in arithmetic, astronomy, and music. As a further means of preparation for the university, there were also provided secondary schools in several cities, the most important of these schools being the *Pädagogium* in Stuttgart. At the head of the educational system of Württemberg stood the University of Tübingen. For the maintenance of theological students throughout the university course, there had been provided, in 1548, a foundation (*Tübinger Stift*) to the benefits of which students might be admitted by examination upon completion of the work of the cloister schools.

The Württemberg School Order of 1559 was important not only in systematizing and stimulating the development of education within that duchy, but was of noteworthy influence beyond its confines as well. The school order adopted for Saxony in 1580 reproduced the elementary-school provisions of the Württemberg order with a few modifications. Through the ordinance-making authority of the temporal ruler's power of the sword, there was given organizational structure to schools which were thought of as falling within the scope of the work of the church, and which were designed to realize the aim of inculcating in the young



the fear of God, sound doctrine, and good conduct, nurturing a pious and law-abiding populace.

Brenz died on September 11, 1570. His energy and capacity for work are attested by the scope of his activities as a preacher and author, in addition to the administrative duties connected with his career as a reformer. An incomplete collection of his works in eight volumes was published at Tübingen, 1576-1590. Like Luther, he devoted much attention to the preparation of exegetical sermons or commentaries on the books of the Old and New Testaments. Some of these expositions were soon made available in English translations. In a period when the excesses of radical sectaries threatened to jeopardize the conservative Reformation, he counseled moderation as against the persecuting zeal of religious and secular leaders. The contributions of Brenz to doctrinal theology center, first, around the relation of the humanity and divinity of Christ, and, secondly, around his interpretation of the sacramental presence in the Lord's Supper. We have pointed out that in the *Syngramma Suevicum* he defended the Lutheran doctrine of a sacramental union of the bread and wine and the body and blood of Christ. On the basis of the communication of properties, Brenz maintained the omnipresence of Christ in a supernatural way. It was this which was referred to in Hallam's stricture concerning a controversy relative to the "ubiquity, as it was called, of Christ's body."

Well-balanced and circumspect in controversy, and maintaining a moderate position, Brenz rendered a service of prime importance to the Reformation on the side of doctrinal statement and exegesis. In relation to the constructive formulation of administrative regulations, particularly with reference to education, his influence was far-reaching and enduring. Concerning the former of these aspects, Luther gave an estimate which is most illuminating as revealing the characteristics of Brenz as compared with those of the greater reformer. In his preface to Brenz's *Exposition of the Prophet Amos*, he wrote: "I seek not to flatter or to deceive you, and I do not deceive myself when I say that I prefer your writings to my own. It is not Brentius whom I praise, but the

Holy Ghost who is gentler and easier in you. Your words flow pure and limpid. My style, rude and unskillful, vomits forth a deluge, a chaos of words, boisterous and impetuous as a wrestler contending with a thousand successive monsters; and if I may presume to compare small things with great, methinks there has been vouchsafed me a portion of the four-fold spirit of Elijah, rapid as the wind and devouring as fire, which roots up mountains and dashes rocks to pieces; and to you, on the contrary, the mild murmur of the light and refreshing breeze."<sup>22</sup>

The career of Brenz, in the many facets of his busy life, affords an effective illustration of the importance for the historian, in reaching an adequate understanding of the Reformation period, of the secondary figures among the reformers. He was the leader in the Swabian group, which included such reformers as Schnepf, Isenmann, and Blaurer. Because of the distance which separated Brenz and his associates in the Swabian reform movement from the Wittenberg reformers, greater responsibilities fell upon him. In the course of his career Brenz made, through his contribution to the Brandenburg-Nürnberg Church Order of 1533, through the Württemberg Church Orders, and through the Württemberg Confession of 1551, important contributions to doctrine and to liturgics. His contribution to catechetics through the *Catechism* of 1535 has had its influence upon catechetical instruction extending even to our own time. An Arabic translation of Brenz's catechism, used by missionaries, was superseded only in 1951 by an Arabic translation of Luther's *Small Catechism*. In relation to education his contribution was epoch-making. Besides the formulation of important provisions for the training of students of theology, he essentially fixed, through the elementary-school order forming a part of the "Great Württemberg" Church Order of 1559, the type form of the German vernacular elementary school of later times. Unquestionably such a record of service should be made available to students and general readers through an adequate English-language biography. There should be no occasion for a future Hallam to be befogged as to the identity and significance of "one Brentius."

- <sup>1</sup> Ruccius, Walter M., *John Bugenhagen Pomeranus* (Philadelphia, n.d.)
- <sup>2</sup> Hallam, Henry, *Introduction to the Literature of Europe in the Fifteenth, Sixteenth, and Seventeenth Centuries*, 2 vols. (New York, 1847), Vol. I, p. 278.
- <sup>3</sup> Krauth, Charles P., *The Conservative Reformation and its Theology* (Philadelphia, 1871), p. 76.
- <sup>4</sup> D'Aubigné, J. H. Merle, *History of the Great Reformation in Europe*, ed. M. Laird Simons (Philadelphia, 1874), pp. 95-99.
- <sup>5</sup> Pressel, P. *Johannes Brenz, Württembergs Reformator. Ausgewählte Predigten* (Leipzig, 1893), p.v.
- <sup>6</sup> Birch, T. Bruce, "The Life, Teaching, and Influence of William of Ockham," *The Biblical Review*, Vol. XVI (1931), pp. 360-388. Cf. also Birch's Latin-English version of Occam's *De Sacramento Altaris* (1930).
- <sup>7</sup> Gieseler, J. C. L., *A Text-Book of Church History*, trans. ed. by Henry B. Smith, 5 vols. (New York, 1855-1879), Vol. IV, pp. 107-112.
- <sup>8</sup> Richter, Aemilius Ludwig, *Die evangelischen Kirchenordnungen des 16. Jahrhunderts*, 2 Bde. (Weimar, 1846), Bd. I, pp. 40-49. Hartmann, Julius, und Jäger, Karl, *Johann Brenz. Nach gedruckten und ungedruckten Quellen*, 2 Bde. (Hamburg, 1840-1842), Bd. I, pp. 97-131.
- <sup>9</sup> Cf. Wills, Elbert V., "Elementary Education in the German Cities Up to the Sixteenth Century," *Education*, Vol. L (1929), pp. 197-211.
- <sup>10</sup> Cubberley, Ellwood P., *The History of Education* (Boston, 1920), Chapters XXII and XXVII.
- <sup>11</sup> Cohrs, Ferdinand, "Die evangelischen Katechismusversuche vor Luthers Enchiridion," *Monumenta Germaniae Paedagogica*, Bde. XX-XXIII und XXXIX (Berlin, 1900-1907).
- <sup>12</sup> "Johann Brenz's Smaller Catechism of 1528," trans. Elbert V. Wills, *The Lutheran Church Quarterly*, Vol. XIX (1946), pp. 271-280.
- <sup>13</sup> Richter, *Evan. Kirchenordnungen*, Bd. I, pp. 176-211.
- <sup>14</sup> "Johann Brenz's Catechism of 1535," trans. Elbert V. Wills, *The Augustana Quarterly*, Vol. XXVI (1947), pp. 291-304.
- <sup>15</sup> Richter, *Evan. Kirchenordnungen*, Bd. I, pp. 265-273.
- <sup>16</sup> Schaff, Philip, *The Creeds of Christendom*, 3 vols. (New York, 6th ed., 1919), Vol. I, pp. 343-344 and 627-629.
- <sup>17</sup> Reu, J. M., *Quellen zur Geschichte des kirchlichen Unterrichts in der evangelischen Kirche Deutschlands zwischen 1530 und 1600*, 9 Bde. (Gütersloh, 1904-1935), Bd. I, pp. 327-360.
- <sup>18</sup> An abridgement is included in Richter, *Evan. Kirchenordnungen*, Bd. II, pp. 198-222. For the school order, cf. Vormbaum, Reinhold, *Die evangelischen Schulordnungen des 16.-18. Jahrhunderts*, 3 Bde. (Gütersloh, 1860-1864), Bd. I, pp. 68-165. An outline of the school order, translated from Raumer, is included in Cubberley, Ellwood P., *Readings in the History of Education* (Boston, 1920), pp. 249-251. For an English translation of the elementary-school order by the present writer, collated with the Saxon Order of 1580 to indicate the extent of conformity between the two, cf. *The Lutheran Church Quarterly*, Vol. II (1929), pp. 355-366. For English translations of excerpts from the Württemberg order, along with extracts from the school orders of the Hamburg Church Orders of 1529 and the Pomeranian Church Order of 1563, cf. Eby, Frederick (ed.), *Early Protestant Educators* (New York, 1931), pp. 207-230.
- <sup>19</sup> Schmid, Eugen, "Das württembergische Volksschulwesen im 16. Jahrhundert," *Gesellschaft für deutsche Erziehungs- und Schulgeschichte, Beihefte zu den Mitteilungen*, Nr. 11, pp. 89-144 (Berlin, 1906), p. 104.
- <sup>20</sup> Weisenböhrer, Oskar, *Geschichte des Religionsunterrichts in der evangelischen Volksschule Württembergs* (Marbach, 1903), p. 7.
- <sup>21</sup> Cf. Wills, Elbert V., "Religious Education in the German Elementary School of the Reformation Period," *The Biblical Review*, Vol. XV (1930), pp. 229-258.
- <sup>22</sup> Quoted by Painter, F. V. N., *Luther on Education* (Philadelphia, 1889), p. 100.

## Specialism, Evolution, and Geography

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Since 1920, geography has been accepted by a large number of colleges and universities as a valuable addition to their curricula. Events following 1939 created substantial demand for geographic information, thus giving job opportunities to those properly trained. Many institutions at the end of World War II initiated course offerings; old established geographic centers enlarged their staffs and facilities. With this increased recognition has come an even greater obligation to make content, in lecture or monograph, of the highest quality. This in turn depends on professional competence.

Quality and competence involve many considerations. In our democratic society, quality would imply knowledge both interesting and valuable to the citizenry. Competence subsumes a segment of knowledge distinct from other disciplines, the more narrowly restricted the segment the greater the chances of individual mastery. This is reflected in the accelerating trend toward specialism in science since 1800. Tremendous material progress has been the most obvious result, but of negative value are the many experts who have become lost in the wood.<sup>1</sup> These developments, of great general importance, are of pervasive concern to geog-



raphy. They have forced this inherently awkward, encompassing discipline to fight for its life—to prove its integrity as a distinct field of science.

Many geographers, dissatisfied with their ancient Greek heritage that they should concern themselves with accurate, meaningful descriptions of the Earth, got on Darwin's bandwagon. Why not make the core of geography the influences of environment on man? This would be considered scientific and perhaps restore to geography its full dignity among academic disciplines. Although carried to preposterous extremes by certain geographers, bandwagon ideas sometimes have long lingering deaths. Environmental determinism has been softened to "relationships" or "adjustments" between man and environment. Unfortunately even to-day in the United States as well as in England and in France probably more than a third of the departments are still departments of this brand of geography.

But voices have been raised in protest. Perhaps these voices have been too few and too weak: Hettner (near the turn of the century), Fenneman, Sauer, Davis, Finch, Hartshorne.<sup>2</sup> Strangely enough, many geographers whose methodological forays are of the immediate post-Darwinian epoch have produced researches not at all out of harmony with the major precepts of the scholars listed above. What, then, is the present mainstream of geography?

Geography has been defined as the science "which seeks to collect, record and interrelate the myriad phenomena which produce the regional differentiation of the Earth's surface: with the ultimate purpose of evaluating such 'circumstances of place' in relation to human history and human affairs."<sup>3</sup> To better understand this definition a useful comparison can be made with history. Geography tries to do for space what history does for time. The facts of temporal sequence are virtually without number; a primary job of the historian is to set up a system of fact selection and association so as to give rational understandings of past time periods. There are many kinds of "historians." Some are historians of nature—paleontologists, concerned with the organic record preserved as fossils in the rocks; evolutionary geneticists—concerned with the changes

of biological forms; astro-physicists—surmising the changes development to our present nature and laboratory elements. More commonly we associate historians with study of the human record. In their efforts to differentiate the temporal sequence, they range in interests from general world civilizations, through military, economic, political, social, religious, regional, local, and frontier histories.

The historian's "facts of temporal sequence" compare in number with the geographer's "myriad phenomena of the Earth's surface." Both disciplines have established techniques of fact discovery and study suited to their purposes.

The main objective of the geographer is the determination of the character of the different areas of the Earth. Yet the professional geographic literature tends to indicate that this objective has not been sufficient in itself as a guide to selection and interpretation of data. Of co-equal importance in geographic investigations has been a strong "human interest" bias: data used for regional characterization generally have significance in the economic, political, military, or social affairs of men.

For example, the two most contrasting types of surface of the Earth are the continental masses and the great ocean bodies. In terms of areas the water surfaces are nearly three times larger than the land; but the reverse proportions approximate the amount of information and research results we have on each. The fish resources, shipping lanes, tides (as related to ports, amphibious landings), wave and current action (where they interfere with shipping or tear away valuable coastal real estate), origination areas for maritime air masses and a few other ocean phenomena have been of interest to geographers. For the most part, however, conditions of the ocean are without presently appreciated human significance. The land masses have received much the greater share of the geographer's attention.

The "myriad phenomena" of geography are customarily classified in two primary groups: (1) the things of nature, which may be called the physical geo-differentials, and (2) man and the things of man—the cultural geo-differentials. Geographers have tended to emphasize in their studies such physical geo-

differentials as climate, surface configuration, soils, native vegetation, animal wildlife, water resources, and economic minerals. Among the cultural geo-differentials, demographic, economic, and political phenomena have received the most attention.

The literature shows that geographers have strong preference for geo-differentials that are observable and measurable. This has resulted in the liberal use of photographs, statistical materials, and maps. A map is probably the geographer's most valuable tool, for with it great reaches of terrain can be brought under the reducing glass. Its symbolism may give data in their most understandable form: size, shape, relative locations, graphic correlations.

One of two types of geography, not entirely mutually exclusive, are produced in research and written reports. These two are topical geography and regional geography. The first deals with a given geo-differential (physical or cultural) in its locations and varying relationships with other phenomena. The second, regional geography, is thought of as the key-stone of geographical science. Here the aim

is to come to grips with the entire dynamic interplay of geo-differentials that give areas their distinctive realities.

The quest for basic laws and principles of geography has been less successful than the companion quest in history. History yields its laws with reluctance even to a Toynbee; a Toynbee of geography has yet to arrive.

<sup>1</sup> Jose Ortega y Gasset: *The Revolt of the Masses*, The New American Library, New York, 1950, 80-82, (originally published 1930).

<sup>2</sup> Alfred Hettner: His definition of geography as the study of the regional differentiation of the Earth's surface was translated from German for English readers by Charles R. Dryer, "What is Geography?" *Jour. of Geog.*, 4(1905), 360-384.

Nevin Fenneman: "The Circumference of Geography," *Ann. Assn. Am. Geogr.*, 9(1919), 3-12.

Carl Sauer: "The Morphology of Landscape," *Univ. of Calif. Pubs. in Geog.*, 2(1925), 19-53.

William Morris Davis "A Retrospect of Geography," *Ann. Assn. Am. Geogr.*, 22(1932), 211-230.

Vernor C. Finch: "Geographical Science and Social Philosophy," *Ann. Assn. Am. Geogr.*, 29(1939), 1-28.

Richard Hartshorne: "The Nature of Geography," *Ann. Assn. Am. Geogr.*, 29(1939), Nos. 3 and 4, 3rd printing 1949, 482 pp. plus. The principal positive arguments are based mainly on the works of Alfred Hettner.

<sup>3</sup> E. G. R. Taylor: "Geography in War and Peace," *Geog. Rev.*, 38(1948), 132.

## An Experimental Study in Local History

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In almost every community there is something of historical value which may be used to further pupils' interest in history. Likewise, the use of the community provides for direct learning in geography. The history of any community is closely related to the geography of the region. To quote John Dewey, "Human nature exists in an environment." It is interesting to note that a considerable number of the authorities who contributed to the Yearbook of the National Council of the Social Studies strongly advocate field trips at all levels of the educational system.

It was with the aim of providing real learnings in both geography and history that the eighth grade teachers in Burke County in conference with the Supervisor launched the project of making a study of their respective

school districts. This County is rich in history. In the conference it was pointed out that of the one hundred old homes described and pictured in the book *Old Homes and Gardens of North Carolina*, issued in 1939, four are in Burke county. There are a number not mentioned in this book which are equally interesting historically.

### HOW THE STUDY WAS CARRIED ON

After the discussion in Conference the following tentative outline was formulated as a guide to the study:

- I. The geographic location of the school district, physically and politically.
- II. A study of the early settlers
- III. Origin of the name of the village, community or school

- IV. A complete history of the school
- V. A study of old homes located in the district
- VI. History of the individual churches within the school district
- VII. Any customs peculiar to the community
- VIII. Biographies of persons who made a contribution to the school, community, County, State or Nation
- IX. Feature stories—anything characteristic of the community
- X. Industries

The approach to the survey or study took the form of a general conversation or discussion at which time the general outline was presented incidentally. In all cases pupils became more or less enthusiastic and volunteered to collect information on specific schools (discontinued schools), churches, old homes, and the like in their immediate localities. As the work progressed pupils visited old churches, school buildings, etc.; held interviews with their grandmothers, great-grandfathers or any old person who could give the desired information. In several cases some old person well versed in community history was invited to speak to the entire class. A common practice was for the teacher to take groups of pupils to visit old homes. Here the pupils had an opportunity to interview some member of the family relative to the history of the place. Usually a photograph of the house was taken for use in the scrapbook which was being prepared. Furthermore such trips provided an opportunity for pupils to make sketches of any old slave cabins, cribs or other buildings of historical significance. Frequently pupils were shown old deeds and permitted to copy them. The boys especially took an interest in this sketching activity. These visits also provided an opportunity for the pupils to see the inside of the homes. Such trips usually included a visit to the old family burying ground.

It was surprising to note the number of family histories in book form which were dug up and brought to the schoolroom, and to see the numerous old newspapers and clippings which yielded information for biographies and other historical items. Many old photographs were either donated or lent to the pupils for use in their scrapbooks. Old christening cer-

tificates, passports, and the like were also loaned for copying.

At oral English periods pupils shared their information gleaned from their individual interviews, etc. Then came the task of putting their stories into written form. It was found that many pupils did not have sufficient background for this type of work; thus it required careful guidance on the part of the teacher. It was often found necessary to review the topic sentence, to have pupils read the biographies in their history texts as models, and to do considerable review on verb usage, pronouns, and other phases of grammar. The writing of biographies seemed to prove fascinating to pupils. They worked hard on topic sentences and soon learned that it was better to get the subject "born" in the second or third sentence. The writer recalls at least three occasions when the pupils had written that Mr. Blank was "borned" at —. Spelling came in for its share of correction. Pupils were directed to use the dictionary for correct spelling, hyphenation and other English usages. The project also provided a lesson in correct copying. This often proved more of a problem than one would realize.

All the classes made physical-political maps of their respective school districts. Usually this activity took the form of group work led by the teacher. A rough outline was sketched on the board, and with suggestions from the pupils the streams, mountains, villages, churches and other features were indicated. Following this exercise two or three pupils were given the assignment of making a map on paper. It was interesting to note that boys generally volunteered for this work.

The maps and articles were arranged in a large scrapbook and illustrated by photographs or by pencil sketches. In two schools the boys made miniature log cabins, wagons, mills, and the like representing the pioneer life of the region.

#### ILLUSTRATIONS

The following excerpts selected from the several books will serve as illustrations of the character of the work:

#### EARLY SETTLERS

##### *Jonas Ridge*

According to the old people the Cherokee



Indians used this section to mine clay for their pottery and as a hunting ground. Daniel Boone is said to have made a trail to the west through this region now called Jonas Ridge and often hunted here. But the first permanent settlers of this section were the Barriers. Henry Barrier and his wife Mary Keller came here from Cabarrus County around 1830. They had migrated from Europe. Henry was low German and his wife was Dutch. Probably they had come south with the Pennsylvania Dutch. Grandchildren of these say that they both spoke English but used their native tongue when excited or frightened. It seems that Henry Barrier came to this section on a hunting trip and liked the country and game so well that he brought his wife and children here to make their home. Most of the old deeds in this region have either Henry Barrier's name on them or those of his sons Ben, George Henry or Samuel. When they moved here some of the boys were grown and entered land in their own names for the land was in virgin forest and had never been claimed. Mary and Henry Barrier had three daughters, Susan, Betsy and Nancy.

George Henry Barrier married Matilda Wise from Mitchell County and they had ten children.

#### OLD HOMES

##### *The Perkins House*

The Perkins House is the oldest and most historical home in the Chesterfield District. It is located on Johns River about four miles from Chesterfield and about 3 miles from highway 18. Shortly before the Revolution the Earl of Granville granted a tract of land to Elisha Perkins, son of "Gentleman" John Perkins. In 1829 Alfred Perkins, son of Elisha Perkins, built the present house which is made of bricks made on the place by Negro slaves. The house is a two story structure and contains 6 large rooms. It is heated by fire places about five feet wide. The windows have solid wooden shutters painted green. The mantel in the living room is beautifully hand carved. When we visited there, Miss Susie Perkins who occupies the house now, showed us some old mahogany chairs which were the original furniture of the Perkins family; two old pianos which have long been in the family; and some paintings

which were made by her mother while in college.

The Perkins' evidently brought slaves with them when they came to this farm. Miss Susie states that they never bought or sold any slaves except to buy the wife of one of the men. After the Civil War, most of the slaves remained with their master. Some of the old cabins in which the slaves lived are still standing.

Early members of the Perkins family are buried on the hill overlooking the house, and members of the Caldwell family which came through the female line are buried in the backyard.

At present the farm and house are in the possession of Miss Susie Perkins, the great-great-grand-daughter of Elisha Perkins. Miss Susie lives there alone with the aid of tenants.

(This information was obtained from Susie Perkins. She showed old deeds as proof.)

#### CHURCHES

There are twelve churches in the Oak Hill School District. Of these, four are Baptist, four Methodist, and one each of the following denominations: Presbyterian, Adventist, Episcopal and Holiness. The Quaker Meadows Presbyterian Church is the oldest of this denomination in the County.

##### *Quaker Meadows Presbyterian Church*

The Quaker Meadows Church is the oldest Presbyterian Church between Rowan County and the Tennessee line. According to A. C. Avery's account in his *History of Presbyterian Churches at Quaker Meadows and Morganton*, this Church was founded and a building constructed before 1784. The first building stood about where the present one stands. Rev. James Templeton was the first minister. The second minister seems to have been Rev. McKamie Wilson who was ordained pastor of the Church about 1795. While he was pastor, he married Miss Mary Erwin, the daughter of Alexander Erwin of Burke County. He served for six years. From the time Mr. Wilson left in 1801 the church had no pastor until Rev. Chauncey Eddy came in 1824. Mr. Eddy's successor was Rev. John Silliman. The elders and most active male members of the first congregation at Quaker Meadows were Robert Penland, Samuel Alexander, John Duckworth, Joseph McGimpsey, John Perkins and Joseph McDowell. It

seems that the Avery family, also the Erwin and Ervin families attended this church.

The first structure was replaced about 1852 or 1853 by the present building. While the size of the membership has decreased, the congregation has continued. For a period of about twenty-three years, 1925-1948, the church did not have a regular pastor but was kept alive. The pastors from the Presbyterian Church at Morganton often went out and held services. Three years ago Rev. J. Hector Smith came to take over the pastorate. The present membership is about 65. A new home for the pastor has been built.

#### BIOGRAPHIES

##### *Noah Otis Pitts*

The career of Noah Pitts has been closely associated with the lumber firm of Pitts and Giles. He was born on a farm in Silver Creek township in Burke County, January 17, 1875. His parents were Abel and Elizabeth Pitts. His father served in the Civil War. Mr. Pitts went to the free schools in the Glen Alpine village. His first school had one teacher and his second had two. He left school when he was nineteen and went into a small lumber business. In 1902 he formed a lumber business with John Hampton Giles. Their firm was highly successful and Mr. Pitts became a fairly wealthy man. He owns many acres of land in and around Glen Alpine. He married Miss Maude Simpson. They have seven children, five boys and two girls. He has served on the Glen Alpine school board for forty years, and as a steward in the Methodist Church for more than thirty years. He has meant much to both of these institutions. In spite of his seventy-six years, Mr. Pitts is very active and alert. He bought Mr. Giles' part of the lumber firm in 1927 and today this business is carried on by his four sons.

(This information was obtained from an interview with Mr. Pitts and from Connor, *North Carolina History*, Vol. IV, p. 91.)

#### CUSTOMS PECULIAR TO THE COMMUNITY

##### *Funeral Customs*

Some of the old funeral customs of this section were very peculiar. Coffins were made from white pine. The earliest coffins were stained brown with birch bark. Later they were lined with white bleaching, and the outside was covered with black or blue velvet. The

bodies were carried to the church or graveyard in covered wagons. Some Dutch people who settled in the community thought it proper for the men to wear their hats during a funeral to show respect for the dead. The men sat on one side of the church and the women on the other. Some old families buried their relatives in their yard. Others used a family graveyard usually located on a hill near the house.

#### ESTIMATED VALUES

Based on a close observation of the work in the several schools the following values seemed evident.

1. The project provided a challenge as well as many learning values for the more superior pupils in the classes.
2. Practically all the pupils gained an awareness of the geography and history of their local environments.
3. Pupils learned something of the historical method of establishing facts.
4. History became more real to the pupils,—they learned that history has been made by common folk as well as by those of higher degree.
5. Topography as one phase of geography became real to most pupils.
6. Doubtless many pupils got the concept that continuity and change characterize progress.
7. English values were evident.
  - a. Lessons in the organization of material.
  - b. Practice in the construction of good topic sentences.
  - c. Practice in sentence structure.
  - d. A realization of the importance of copying accurately.
  - e. A realization of the importance of spelling correctly.
  - f. The experience of arranging and holding an interview.

#### SOME PUPIL VALUES

After the above estimated values had been written several teachers brought in the papers on which their pupils had written some of the things that they had learned through working on the project. A slight analysis reveals a close correlation between the estimated and the "true" values. The following statements are taken verbatim from pupils' papers:

"While working on this project I learned



how to obtain information and take notes. I learned how to make better sketches and I learned about the old people and their homes. It has been fun working on this book."

"I learned about how our fathers and mothers went to school and the kind of schools they had to go to"; "I learned about the old homes I had never heard of before."

The following quotations reveal that historical knowledge was learned; "I enjoyed working on the Presbyterian Church. I learned a great deal about the Quaker Meadows Church that I didn't know before." "I have learned from making this booklet of Drexel more about the history of the town, school, and other things of importance"; "I learned how Drexel got its name"; "I learned the history of the Hoffman family";<sup>1</sup> "I found that the Gilboa Church is the oldest Methodist Church in Burke County"; and "The story of the old settlers was interesting to me."

A lesson in geography was expressed this way, "I learned the location and kind of territory around the school," and these pupils caught a glimpse of the meaning of history, "I have learned to take an interest in my town and

school. Everyday we are making history"; "I learned how to find out history, you can't find it in one place."

The spirit of cooperation is the learning revealed by the two pupils who wrote, "I have learned that everyone must work together and do his part to make a book complete," and "I have learned how to keep quiet while others are working."

This statement showed appreciation of opportunities afforded, "By working on the history of Oak Hill School I had the pleasure to draw pictures for the book."

The following are typical of the many statements relative to learnings in the field of English:

"I learned more about English such as paragraphing, punctuation and sentences"; "I learned how to interview and write biographies"; "I have learned that you need to express yourself more clearly when writing and you have to use larger words than we did in the lower grammar grades and know how to spell them."

<sup>1</sup> A family history in book form.

## UNESCO'S Contributions To the Social Sciences

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It is somewhat early to evaluate the program of UNESCO in the social sciences, for international organizations do not ordinarily make startling strides in a period of four years, and this portion of UNESCO's activities is no exception. However, certain significant developments have been initiated which point the direction of UNESCO's aims in the social sciences. These trends give sufficient ground for analysis and assessment of the accomplishments and potentialities of the social science program.

There are those who doubt the validity of UNESCO's right to existence. They consider this organization as just another unnecessary piece of machinery added to a complex of previously-created organizations engaged in

similar activities. They think of it as mere superstructure with no real *raison d'être*.

### *Coordination and Information Services*

There is an adequate answer for these skeptics. It is to be found in the social science program as well as in every other field of UNESCO's activities. It constitutes the core of the entire UNESCO program and forms the link between UNESCO and the dozens of lesser agencies with similar aims. The realm of activity referred to is the liaison, coordination, and information services of UNESCO. For the numerous international organizations in the social sciences, these services provide a center whose scope of activities cannot be attained by smaller associations of narrower interests and more limited budgets. The scattered efforts of

diverse agencies of specialized interests need to be drawn together and coordinated. Broad planning can be carried on by UNESCO by drawing upon the resources of each of the others and utilizing what each can best contribute to the broader aspects of the social sciences. UNESCO and these cooperating groups benefit reciprocally from such cooperation. UNESCO opens the way for the more limited associations to accomplish tasks that they could not perform for themselves. UNESCO, in turn, could not carry on its work without the cooperation of a host of organizations in each of its fields of interest.

UNESCO has gone a step beyond the process of cooperating with existing research institutions, universities, non-governmental organizations, and outstanding social scientists. It has also sponsored the formation of several new international associations in fields where they did not previously exist. Among these are the International Association of Economists, the International Political Science Association, the International Sociological Association, and the International Association of Comparative Law.

Included in the information services of UNESCO are its publications. In addition to the official records and general reports issued by the organization, each special study or survey also usually terminates with the publication of a report on the results obtained. One of the most valuable channels of information in the social sciences is the new *International Social Science Bulletin*, a quarterly, first published in September, 1949.<sup>1</sup>

An advantageous manner in which UNESCO has promoted its relationships with existing agencies is through its use of grants-in-aid. Its budget of approximately \$8,000,000 makes this possible. In 1950 the estimated expenditure for grants and contracts in the social sciences was \$55,000.<sup>2</sup> This figure is small compared with the sums spent for similar purposes in other areas of UNESCO's work, such as in the natural sciences where the corresponding amount was \$296,000, but it provides the means by which the international organizations of economists, political scientists, and sociologists may carry on significant research contributing to the goals of the UNESCO social science program.

Closely related to the information and liaison services of UNESCO is its bibliographical work. So far the accomplishments are not great, being limited to reports of investigations of the abstracting services in seven social science fields and the establishment of a Coordination Committee for the purpose of seeking to internationalize social science documentation. No new abstracting services or other bibliographical aids have resulted to date, but the work is in the preliminary stages and has not been vigorously pushed as an item of high priority.

#### *The Tensions Project*

The social science activities of UNESCO go beyond the mere furnishing of coordination and liaison facilities. Because some of these additional portions of the program attempt to open new horizons in the field of international human relationships, they furnish additional justification for UNESCO's existence and enhance its worth.

The most ambitious and perhaps the most widely known aspect of the entire social science program is the study of tensions affecting international understanding, popularly referred to as the "tensions project." This is not a single project, but a complex of numerous studies all related to the central theme. The national sections of the International Studies Conference have in preparation a series of individual studies of national "ways of life." These reports are a contribution to a broader enquiry into the distinctive character of various cultures, national values and ideals, and social communities.<sup>3</sup>

A second part of the tensions study involves the use of public opinion surveys conducted by established polling organizations to measure the conceptions which peoples of one nation entertain toward their own and other nations. Special studies are being made to try to determine the origin of such ideas in children. Studies of the attitudes reflected in films, radio broadcasts and books are also under way.<sup>4</sup>

A third enquiry has been in regard to methods which have been developed in education, political science, philosophy and psychology for changing mental attitudes. A study of the current research in this area is to be published in the *Social Science Research Council's Bulletin*.<sup>5</sup> Another study deals with

influences which make for international understanding, or for aggressive nationalism, or for war.<sup>6</sup> With the cooperation of the Population Commission of the Economic and Social Council the relationship between tensions and population problems is under investigation. In cooperation with the International Labour Organization UNESCO is considering the influences of technology upon international tensions. Experts are giving considerable attention to the problems of racial discrimination and prejudice, and to minority questions. Other studies include the efficacy of youth camps in counteracting nationalism, the origins and techniques of Fascism, a sociological analysis of the orientation of German youth, social tensions in India, and the tensions which arise from differences between legal systems.<sup>7</sup> It is hoped that from this mass of investigations and reports will emerge plans for positive action to combat those influences which contribute to national and international friction and hostility.

#### *Problems of International Relations*

The tensions studies deal with one aspect of international relations; a project in another area of the same broad field is that dealing with the techniques of international conferences. Officials from the United Nations have cooperated with UNESCO-sponsored groups of experts in meetings on this subject. Teams of expert observers have been sent under UNESCO sponsorship to study the procedures used in sessions of the General Assembly of the World Health Organization, of technical committees of the Economic Commission for Europe, and of the United Nations Human Rights Commission. Groups of experts have been formed in both Europe and the western hemisphere. The results of their enquiries should prove of some value in improving the methods used by international agencies in organizing and conducting their international conferences. The program is intended to continue for several years with additional research to supplement the findings to date.<sup>8</sup>

Another problem closely related to that of the techniques of the international conference is the study of administrative problems resulting from the participation of governments in international organizations. The International Insti-

tute of Administrative Sciences is cooperating with UNESCO in making the necessary studies and seven governments had turned in reports by March, 1950.<sup>9</sup> Further research will probably be conducted on this subject by individual social scientists.

#### *Miscellaneous Projects*

UNESCO has strongly supported the efforts of the United Nations in behalf of human rights. While the Declaration of Human Rights was being evolved, UNESCO collected the opinions of nearly 200 philosophers and statesmen concerning the principles involved in a universal declaration. A report based on the comments was drafted by a committee of experts and submitted to the Commission on Human Rights of the United Nations Economic and Social Council.<sup>10</sup> UNESCO has published both a volume of essays selected from the replies used as a basis for the above report, and a series of pamphlets on specific rights such as the right to education, the right to information, the right to freedom of scientific research, and the right to participate in cultural life.

Two studies have been carried on by UNESCO in the field of political science. These were authorized by the General Conference for inclusion in the program for 1948. They include a survey of the subject-matter, scope and methods used in the field as evidenced by research and publications.<sup>11</sup> The enquiry which served as a basis for the final reports brought to UNESCO a series of studies prepared by more than seventy scholars in twenty-four countries. The first resulting publication, *Survey of Political Science*, was published in 1950.<sup>12</sup> A second volume dealing with methods in political science should follow within a reasonably short time.

#### *General Evaluation*

For some reason, the total accomplishments of UNESCO and of its predecessor, the Intellectual Cooperation Organization of the League of Nations, in the area of the social sciences are disappointingly meager. Leaders of both organizations have given lip-service to the idea that the social sciences provide a field of perhaps the greatest potentialities for contributing to the solution of world problems. Yet the social sciences have received relatively little attention in both organizations. The



program in communications was allotted four times as much money in the UNESCO budget for 1950 as the program in the social sciences. Accomplishment is not guaranteed by the spending of funds alone, but the budget is some indication of the importance attached to the various parts of the total program. Perhaps social scientists have not yet discovered means by which they can make substantial contributions to the cause of international rapport. If not, here is an area which sorely needs developing, for the social sciences should be closer to the actual problems involved than, for example, the natural sciences or cultural activities.

While UNESCO may be censured for its lack of vigor in pushing the development of a program in a field of such great potentialities, it should be praised for the quality of some of its limited range of activities in the social sciences. Its work of coordination and liaison is well developed and of great value to individuals and organizations within the field. It has encouraged the formation of international associations in areas where they did not previously exist but where such a need had been felt. It has promoted an examination of techniques in several areas with the hope of developing better approaches to human relationships. Its surveys dealing with tensions and human rights have contributed to the available literature with regard to these subjects, and may lead to results of a more substantial nature.

The work to date, it is hoped, represents only a preliminary stage of development, which will

broaden as more time is available for the organization to fully develop a program. This preliminary work has been mainly in the form of extensive surveys and enquiries which are, no doubt, necessary before a program of action by individuals, organizations and governments can be evolved. If these surveys can eventually be translated into a positive program involving such action, then UNESCO will be truly fulfilling its potentialities in this most important field of human relationships.

<sup>1</sup> *Report of the Director-General of UNESCO, 1950* (5C/3), p. 45.

<sup>2</sup> *UNESCO, Budget Estimates for the Financial Year 1950*, p. 23.

<sup>3</sup> *Report of the Director-General of UNESCO, 1949* (4C/3), pp. 49-50.

<sup>4</sup> *Report of the Director-General of UNESCO, 1948* (3C/3), pp. 68-69; *Report of the Director-General of UNESCO, 1949* (4C/3), p. 50.

<sup>5</sup> *Report of the Director-General of UNESCO, 1950* (5C/3), p. 46.

<sup>6</sup> The results of the study of aggressive nationalism were published under the editorship of Professor Hadley Cantril by the University of Illinois Press.

<sup>7</sup> *Report of the Director-General of UNESCO, 1948* (3C/3), pp. 68-69; *Report of UNESCO to the United Nations, 1948-1949*, pp. 41-43; *Report of the Director-General of UNESCO, 1949* (4C/3), pp. 49-50; *Report of the Director-General of UNESCO, 1950* (5C/3), pp. 45-46.

<sup>8</sup> *Report of UNESCO to the United Nations, 1948-1949*, pp. 43-44; *Report of the Director-General of UNESCO, 1949* (4C/3), p. 51; *Report of the Director-General of UNESCO, 1950* (5C/3), p. 47.

<sup>9</sup> *Report of the Director-General of UNESCO, 1950* (5C/3), p. 47.

<sup>10</sup> *Report of the Director-General of UNESCO, 1947* (2C/4), p. 56.

<sup>11</sup> *Records of the General Conference of UNESCO, Second Session, Mexico, 1947*, Vol. II, p. 26.

<sup>12</sup> *Report of the Director-General of UNESCO, 1950* (5C/3), p. 45.

## The Legal Status of Public-School Bible Reading

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To learn that varying attitudes toward religious instruction in our public schools are reflected in the statutes of our forty-eight states may come as a surprise to many. Bible reading in the public schools, for instance, is required by law in some states, forbidden by

law in others, and merely permitted in still others.

Now "public" schools may be of more than one kind. On the one hand are those of the secular variety, while on the other are those which are positively religious. The English



"public" schools, so-called, are really private institutions.

The public schools of the United States are publicly supported. They are called "secular," and are generally held to be free from sectarian influence.

The schools established in Massachusetts Bay Colony by the Old Deluder Law were public, and they were religious, even to the point of the narrowest sectarianism.

The government of the Bay Colony was a theocracy, law-makers and others being virtually all of one faith. Dissenters, such as Quakers were excluded. The elders in this Massachusetts Israel were expected to maintain a "pure" faith—Puritanism. With good conscience, then, these earnest believers banished doctrinal deviates to Rhode Island, Plymouth, or elsewhere. The concept of religious freedom was frowned upon and made slow progress.

In the Bay Colony there was no debating about indoctrination. Religious indoctrination was one of the purposes of the school. The Bible was definitely on the curriculum. The "Bible," of course, was the Puritan interpretation of the sixty-odd books constituting that library of Near Eastern literature to which the New England pioneers referred as a "book," a term still in vogue in this connection.

According to the Puritan way of thinking, children were to be brought up to "believe right." Hence the need for an educated, indoctrinated ministry to guide the laity, who, in turn would lead the young in right paths. This process was to continue when the pioneer ministers should be silent in the dust. Thus would the wiles of the Adversary be frustrated—partially, at least.

Religious education was definitely carried on in the public schools of the Bay Colony. This was easily accomplished on account of the high degree of doctrinal unity prevailing there.

In a country such as ours, the case is vastly different. With the adherents of many creeds involved, it is difficult to teach from the Bible, and, at the same time, to avoid religious controversy. Consequently, much is said and written about separation of church and state.

Nevertheless, selections from the Bible have found their way into our school readers. The Twenty-third Psalm is a notable example.

Moreover, within recent years numbers of our public high schools have been offering courses in religious education, some allowing credit toward graduation upon the successful completion of such courses. Some of these religious education classes—on the secondary level and otherwise—were conducted on the school premises and, in certain cases, made use of school time. Other classes of this kind made use of school time off the school premises. Then, credit toward graduation might be earned through the examination method, following a course in assigned Bible readings. Pastors and other religious workers were usually the teachers of the courses under discussion. The public schools, however, assumed sponsorship by granting credit for the courses.

In 1948 came a Supreme Court decision, *McCullum v. Board of Education* at Champaign, Illinois. In this decision, the Court held that religious instruction on public-school premises during school hours was in violation of the United States Constitution. This decision, however, does not nullify any state laws requiring Bible reading in the public schools.

The fact appears to be that in our own country the separation between church and state—or between secularism and sectarianism—is not so absolute as often supposed. From the earliest days of our national existence, we have had chaplains serving with our armed forces, as well as in our legislative bodies. Public money is used for paying these chaplains. Funerals of soldiers and of public officials also receive financial aid from governmental sources.

Well known to us all is the custom of Bible-reading and prayer-offering as parts of our public-school graduation exercises. Baccalaureate sermons, too, are integral parts of commencement ceremonials in our state-supported colleges and universities. It would be a hardy administrator, indeed, who, in the name of keeping sectarian influences out of the public schools, would attempt the prevention of the practices to which attention has just been called. When difficulties arise regarding these devotional exercises, it is generally because some individual or group considers that a representative of the "wrong" denomination has been chosen to officiate.

Even in those states where Bible reading is forbidden, the law receives a liberal interpretation. There, apparently, Bible selections may be read by teachers or pupils if the intention is to furnish examples of ancient literature. At any rate, the present writer, after announcing his intention, has read from the Bible to his pupils in Washington State where the Bible-reading taboo exists. There the objection appears to be, not to the mere reading of the Bible, but to the reading of the Bible as a religious exercise.

Dr. Ward W. Keesecker of the United States Office of Education supplies the following table showing the present legal status of public-school Bible reading in our country.<sup>5</sup>

LEGAL STATUS OF BIBLE-READING  
IN THE PUBLIC SCHOOLS OF  
THE UNITED STATES, 1951

*Law Requires Bible Reading*

Alabama  
Arkansas  
Delaware  
District of Columbia<sup>1</sup>  
Florida  
Georgia  
Idaho  
Kentucky  
Maine  
Massachusetts  
New Jersey  
Pennsylvania  
Tennessee

*Law Specifically Permits Bible Reading*

Indiana  
Iowa  
Kansas  
New York City  
(By charter)  
North Dakota  
Oklahoma  
Mississippi

*Bible Reading Permitted Under General Terms  
of the Law or by Reason of Its Silence*

Colorado  
Connecticut  
Maryland  
Michigan<sup>2</sup>  
Minnesota  
Missouri  
Montana  
Nebraska  
New Hampshire  
North Carolina  
Ohio<sup>3</sup>  
Oregon  
Rhode Island  
South Carolina  
Texas  
Vermont  
Virginia  
West Virginia

*Bible Reading Not Permitted Under Interpretation  
of State Constitution or Statutes*

Arizona<sup>4</sup>  
California<sup>4</sup>  
Illinois  
Louisiana  
Nevada  
New York  
(Outside New  
York City)  
South Dakota  
Utah  
Washington  
Wisconsin  
Wyoming

<sup>1</sup> By order of District of Columbia Board of Education.

<sup>2</sup> Doubtful. The State Attorney General's opinion is adverse.

<sup>3</sup> The Ohio Supreme Court has sustained a local school board rule prohibiting Bible Reading. The practice seems optional with local boards.

<sup>4</sup> Prohibition assumed.

<sup>5</sup> The table is dated August, 1945, but is presumably correct for the present year (1952).

# Functional Aspect of the Social Science Area

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## I

The twentieth century has ushered in an era of intensified specialization. This specialization has become necessary in order that it may keep in step with the mighty tide of modern technology. The combination of these two innovations was intended to bring about the reduction of human drudgery and the establishment of a higher standard of balanced living. But have these objectives been fully realized? Suppose we investigate, just for a while, the actual events taking place in the broad and personal field of human relationship with reference to the presence of these two progressive forces. In the first place there has developed a system of intensified competition. Such competition when balanced by respect for human rights is both excellent and effective. But it has reached the proportion where human beings in the perpetual struggle for survival have been destroying whatever and whomsoever that stands in the way of the attainment of any objective. Now the paradox of it all lies in the fact that the more we specialize the greater is our degree of interdependence. There is no more "actual difference" but "connected dissimilarities." But we regrettably blind ourselves to this latter truth and awkwardly turn our eyes away from the broad avenues of Life with its many ramifications and selfishly rivet our gaze on the narrow lane of our own personal and fragile interest.

In this new and rigid competitive system, there has grown new consciousness of classes and there has been established new values for life. The chief value is the acquisition of an *end*. That which is acquired is considered as an *end* in itself. These, then, are the questions we are forced to ask: How long can this one-way form of human behavior continue to dominate the ways of human beings? What would be the final issue if all human endeavors are simply reduced to a mechanical formula whose

sole function is the creation of selfish welfare and the charting of a course that leads to the continuous pursuit of selfish ends? Like all truths this would be a shocking revelation. In brief, it would mark the progressive decadence of Society and the very end for which we seek would be the Monster that would ultimately destroy us. This very thought alone causes profound alarm and so when the selected few who are interested in the welfare of youth or whose primary vocation is the instruction of human beings unconsciously become guilty of the continuation of so ineffective a system, the time has come to make that serious and all important analysis of how social reorganization can be developed on a functional scale.

As human beings, regardless of our own personal philosophy or groundless opinions, we are completely dependent upon one another. Our success and our failures, our hopes and our aspirations are due directly or indirectly to the presence or the absence of other people. What we have achieved, therefore, in the development of our personal selves and what methods we have employed in the acquisition of our own personal ends assume a dual peculiarity. First, it all emanated from other sources outside of, and different from, ourselves and secondly it will in turn act upon others who are also outside of, and dissimilar to, ourselves. Without this second process of interaction the individual is completely useless. This status of his may be compared to the miser who works feverishly night and day for the glittering gold and then buries it beneath the flooring in the cavernous abyss of earth. The possession of the precious metal does not establish an opportunity for usefulness and as such it is barren and consequently worthless. It means, therefore, that the obligations of "use" or of "interaction" or of "limited loss through contact" or of "association with that which is different" must exist if there is to be any profit or usefulness in

the real sense of the term. It means that the functional aspect must be in evidence if that balanced life so eagerly sought for is to be had.

## II

One aspect of this social process is the functioning of a Curriculum in any educational institution. For the sake of convenience the entire range of subject matter may be divided into Areas. But the Social Science Area which we have assumed to be of paramount importance—important not because of what it teaches but rather because of the very nature of its structure—will be used to show how the elements of interaction and subsequent balance may be put into effect. This balance in turn will become the means for creating a better individual—an individual whose moral, physical and mental faculties are welded together into a significant whole. Each Area, it must be admitted, satisfies a definite need without which the individual students would be unable to meet certain basic requirements in life. But the material acquisition of specific facts without reference to ways and means of translating these abstractions into actions would be useless.

In our investigation of this integrating process of the Social Science we shall begin with the Area of Physical and Natural Science. This Area has been selected since more than any other its claim of independence has continued to dominate far and wide to the extent that it has established especial priority in budgetary appropriations and sympathetic considerations at all institutions. Indeed, by a universal admission the disciplines in this area have been elevated to a position enjoyed by no other branch of learning in all history. All over the world the physicist and his cohort of workers are regarded with a mixture of fear and admiration that borders on the verge of adoration. This Area's assumption is further bolstered by the fact that the age in which we live is one that is highly scientific and without some knowledge of and exposure to the use of technology, the individual runs the great risk of perishing. But acquisition of these facts means actually nothing. The real virtue lies in the ability of the person to apply these facts to the successful solution of existing problems. It means that a knowledge of human relationship is necessary in order that the persons' with

whom he comes in contact may be able to become the media for the total development of all concerned. Failure to see this humanistic "must" in any form of scientific knowledge will mean a bankrupt life in a world of plenty.

The whole problem centers around the meaning of one word—"science." As long as we continue to assume the error of associating the term "science" with only specific kinds of knowledge, there will be no hope for integration. It is time to admit once and for all that *science* is no more than a systematic observation, verification, classification and interpretation of phenomena. It is nothing more than a *method*. And so we see that an approach in the scientific method is possible not only in the Natural but also in the Social Order.

It is not radically erroneous to attribute most of the current ills in the world to the imbalance between technological development and social behavior. The former has so far outstripped the latter that the courses pursued by both seem diametrically opposed. The consequence is the absence of even the faintest formula for a middle course and so the maddened throng of humanity gropes along a path beset with "Lack of Confidence" and in perpetual fear their actions create for them a flourishing harvest of psychopathic conditions. If this is true in the over-all worldly pattern it is equally true even in small communal and institutional situations.

Back to the implications of the Social Science as a partner with the Area of Natural and Physical Science. In the pursuit of the latter the very combinations of elements for the creation of new compounds are means whereby similarity to the human combinations of parts in any form of behavior may be compared and studied. The care and the attention in the handling of certain chemicals are only indications telling the student in that discipline that in dealing with human beings the same methodical procedure of caution and respect for individuality must be employed. The only difference—and it is a very great one indeed—is that the elements in the Natural Science are more easily controlled than those in the Social Science; and so in the comparison for the practical life a greater degree of care and a more intensified variation of adjustment will be



necessary. And so the assumption: *There is no royal road to human interactionary behavior.* As a matter of fact the entire program of the Natural and Physical Scientists becomes possible only because these original scientists were social—social in so far that they held the key, and consequently opened the door to human progress and development. They did not fail to see the communication between the several disciplines that were united to a common unifying core—that of the development of the whole man. Failure, therefore, to emphasize the social process in the teaching of Science will only develop in this beautiful world a body of sterile, empty, selfish individuals whose knowledge of scientific facts will become useful neither to themselves nor to humanity.

But at this juncture some cynic may present this argument: "The pure Physical and Natural Scientist is most objective. This objectivity of his weans him away from the petty cares and never ending problems of human beings. Once he becomes subjective to these cares, his function as a real scientist ceases. Hence this social aspect destroys the very objective that he attempts to establish." A simple reply is that very few, if any, of these Scientists pursue their respective discipline merely for the sake of science. If there existed such individuals, they must have perished in the ages. There is always a human objective behind the mighty brains of these eminent men of science. A long vista of possibilities appear before their minds—possibilities that will not only bring them lasting immortality but possibilities that will alter the course of human endeavours. This concern for and interest in mankind is further implemented by the co-operative behavior of the Social Scientist, the Man of Letters, the Industrialist, the Artist and the Educator. And while we are in this integrating act let us, for one brief moment look at the essence of *literary art*, from the viewpoint of its effects upon Society and its power of transmitting emotion from one individual to another. Art then may be considered as both the expression of an individual and an appeal to other individuals. Although Literary Art is immediately an individual product, it is in the last analysis a social product, for the artist himself is a product of his social environment and obtains

his inspiration from the sentiments and ideals of his time.

The effect of *art*, therefore, on social welfare and progress can very readily be seen. Since Art is an expression and an appeal to the emotions, its first and chief value must be not its power to give pleasure but its ability to educate the emotional nature. Development of the Artist upon the emotional side is the first result of Art Expression, for individuality develops directly through self expression. But on the other hand, the individual is also impressed by and developed through the artistic expression of others. There is here action and reaction similar to that arising from ordinary association of individuals. Who can question the important effect of Art on social welfare and of its everlasting influence on human conduct? In a word, whoever serves, serves well only when his behavior is within the framework of social wellbeing so that man may get the fullness and richness of a life that is his by right.

And so the term "Isolationist" as would be assumed by the Natural and Physical Scientist is a misnomer. He can no more confine himself to his discipline with little regard to others and in particular to the disciplines of the Social Science than any vital organ of the body may declare war on the rest of the system and refuse to function. The result would be death to the organism and to the very organ itself, and the scientist that behaves in such a manner would not merely bring mortality upon himself but also to the rest of Society. But in all this form of reasoning it should not be supposed that all and every advance of technology demands a new form of behavior among human beings. On the contrary there is no such expectation. What happens is that our neighbor today is not merely the man across the street or over the back fence but also the teeming millions in Africa, Asia, Polynesia and wherever man breathes the breath of life. The standards of social justice, of charity, of mercy and the establishment of social adjustment to live a full life have in no way been diminished. They have only taken on larger proportions.

The functional application of all disciplines presupposes operation through the medium of social behavior. This form of behavior is the

primary base that enables all such disciplines to be regarded in the right perspective. It may also be considered as a valve or control in the regulation and harmonization of all the various factors that have amalgamated themselves into the establishment of the Social Structure we recognize today as Western and Progressive Culture.

"When we have ordered our life within our own communities and trained our pupils to recognize that order, we can, with confidence, expect, in the future as in the past, that from these centers of knowledge and of understanding there will pass out those who can transmit some measure of that harmony and order to the world outside."<sup>1</sup>

But here again the educators are pushed into a most unenviable situation. Granted that the rate of development is so unequal, how then must the adjustment process be fully acquired? Will not this inequality create conflict instead of harmony? Will it not become the medium of the establishment of classes and perhaps castes for the deterioration of young minds? Can this adjustment be accomplished merely through theoretical abstractions or intensified lectures on procedure? The reply is an emphatic "no." The only avenue for success lies in contact, through the various laboratory experiences, through the exposure to life's situations, through applications of known rules of human behavior. True enough, there may be many failures, but in these failures, after the correct directions are given, there will be found the germ for future social achievements. We are in this world to live and the data of the physical or natural sciences will tell us very little about the conduct of human lives. Patterns of conduct must come from some area outside of these sciences. It is for this reason we draw upon the disciplines of psychology, of philosophy especially in the fields of literature, art and religion, and, in so doing, we build up not a specialist but a liberally educated individual.

### III

It is a most tragic situation that in most cases the administration does not fully understand the aims and possibilities of the Social Science Area to the program of the college. This is still further aggravated by tacit refusal of other staff members in different areas to

appreciate its true worth. This, unfortunately, lessens the possibility of effective integration. But this defect is not one of malicious intent. No teacher could ever be guilty of such an offence. Rather it is the accumulative misdirection as to the real efficacy of the social science. The main difficulty lies in the fact that almost every person, regardless of the degree of his exposure to any of the disciplines in the science, assumes the role of a social scientist. Individuals like these seem to forget that even in the simplest treatment of social problems there is a fundamentally different approach than in the solution of problems of the physical and the natural sciences. Social Science continually runs the risk of persons—both educated and uneducated—associating it with tacit assumptions which the layman has conceived through a series of casual observations which time has developed into some theoretical pronouncement whose existence is safeguarded by the sanction of tradition. It is here that the real task of the social scientist begins, because where others see a solution he sees the problem calling aloud for further investigation.

Let it be said here that this paper is not intended to be solely an explanation of the nature of the Social Science. On the contrary, its main purpose is to show how through its very nature it enters into and becomes a living part of all the other disciplines so that man may reach the main objective—that is a full and rich life. But in order to give the Science an opportunity to be of service, it is necessary that the fallacies about it be cleared away and those who are willing be given an opportunity to view it in its proper perspective. And so once again the comparison to the other sciences may be briefly noted so that a better appreciation may be developed.

In the realm of the Natural Science, the mathematician has rightly to assume the existence of space before he can begin his task. The Natural Scientist must assume that the entire Universe of material things is governed by an irreversible law of Causality. To him whose realm is that of Theology, there must be assumed, as his beginning, the existence of an all powerful entity accepted as God. But for the Social Scientist all these "Points of Origin" on which the theory rests become the real

problem. For him problems in life become socio-psychological problems in which intensified consideration has to be given to the principles of collective behavior. Whether that which occurred behaved according to causal laws, whether the physicist in his calculation adhered strictly to the assumed theories, or whether the possibility of its existence was the effect of some omniscient Deity—all of these have nothing to do with the investigations because the real problem lies not in the *how* but in the *why*. And so the Social Science is continuously confronted with a most inconstant and unstable *why* and in its attempt at solution for the benefit of human beings, it has to fall back on scientific investigations for the establishment of laws, the application of which in certain specific situations will give man what is most desperately needed—the balanced life.

But the study of the Social Science has much more to offer a student than mere scientific knowledge about human relationship. It goes over and above this degree of competence into another field which we may term "Therapy." This is knowledge of how to cure things. It is because of the failure to recognize both fields that there is developed so much confusion and scholastic and professional prejudices. But to console those who will later assume therapeutic work, it will be definitely stated that no one should expect to discover that the Social Science will put down any set rules of knowledge ready to be used in the alleviation of human problems or in the treatment of social ills. Study of the fundamentals of the Social Science sets a pattern for professional training in specific lines and, if it is so desired, in later life. Whether the program is carried out in an institution that emphasizes "Teacher Training" or whether it is secured in another that specializes in the "Liberal Arts," once the broad base of the science is learned and fully understood, once its interactionary nature becomes significant to the student, then a new vista in the professional services for the welfare of humanity becomes apparent. He may teach and in this noble profession of teaching, he will carry the program of social behavior in all the various courses of the Curriculum. If he does not enter the school, then let us look on the growing increase in the following professions where

large salaries are the rule rather than the exception and in which intimate knowledge of certain disciplines of the social science is considered a basic prerequisite:

1. *Recreation and Child Guidance*
  - a. Playgrounds and Parks.
  - b. Community Centers.
  - c. Social Settlement Houses.
2. *Neighborhood Centers:*
  - a. Y.M.C.A.
  - b. Y.W.C.A.
  - c. Boy Scouts.
  - d. Girl Scouts.
  - e. 4-H Clubs.
3. *Health:*
  - a. School Nurses.
  - b. Social Service—Health.
4. *Industry and Business:*
  - a. Personal Work with Guidance.
  - b. Consumer Education.
5. *Physical Education:*
6. *Domestic Relations:*
7. *Religion:*
8. *Government:*
  - a. Child Welfare.
  - b. Public Welfare.
  - c. Intercultural Relations.
  - d. Safety.

From the ideas in this limited paper it must now be clearly understood that the Social Science is not a purely theoretical and static discipline. It is vigorous. It is functional. It does not compartmentalize itself but enters into and becomes a part of all other disciplines of the school. Once this fact is recognized by other persons in various areas of the institution, they are more effectively putting the science to work so that they can produce men and women who can fit themselves into their selected niche of life. Only then will that great desire of all educators in particular and all friends of humanity in general—the desire to promote a fuller and richer life—be attained.

<sup>1</sup> Taylor, Hugh S., "Religious Perspectives of College Teaching in the Physical Sciences," p. 14, Edward Hazen Foundation.



## Washington As an Employer

JOAN KRASZEWSKI

*Detroit, Michigan*

In recent years the wranglings of employees and employers have become commonplace occurrences. Both sides have ignored, in some degree, factors of justice and humanity. Forgotten also are some of the duties to which each side is bound in order to keep relations amicable.

Over 175 years ago there were employer-employee relations that had to be worked out. One might not think of George Washington in this connection, yet he, as the operator of two large plantations, was definitely in the employer class despite the system of slavery. Washington believed and practiced principles of justice and humanity toward all his workers. These included overseers, indentured servants and slaves. Each group had special duties. The overseer was in charge of all other workers; his main duty was to see that the work was performed in an orderly and competent manner. The indentured servant, that is, the immigrant from Europe, who repaid with labor his passage to America by service to an American employer, was usually engaged in the work of gardener, carpenter, or some other skill. The slave did the work in the fields such as planting and harvesting.

Washington was always just in his demands on, and payment of wages to, his overseers and indentured servants, as his carefully kept ledgers give testimony. Fulfilling his own obligations he believed that the employee had reciprocal duties. Writing to one, he observed that he wished to impress upon his employees that it was useless to suppose they could avoid their respective duties. They should acknowledge, he maintained, that his "wage scale was equal to that of servants in their respective stations elsewhere, perhaps, they were better paid than most."

He was ahead of his times in granting "incentive bonuses" to his overseers. To one he noted, "Mark your raise in salary—I am not obliged to do so but it is only to encourage

you to use every effort in my behalf." Evidence of skill, capacity, and above all, honesty, integrity, and sobriety in the performance of their duties were primary requirements which Washington set for all overseers.

As to the duties incumbent upon each employee, he was very specific. Washington expected only those assignments which were clearly specified or completely defined to be fulfilled by his employees. Moreover, "the only work to be performed by persons was the work entrusted to them." This held likewise for the slave. He did not wish to see his slaves overtaxed by labor. To one overseer he wrote that his presumption was "that each did as much in twenty-four hours as strength, without endangering health, permitted."

Washington had no sympathy for the slacker. He expected duties to be performed diligently and was severe in his reprimands. He flatly stated "when a man is not industrious his employment should be withdrawn." His means of checking was the weekly report of the overseer. Particularly were these reports important sources of information during his absences as Commander-in-Chief and as President. Washington never discharged an employee until his carelessness or deceit was established. He lived by his motto, "Justice to their complaints, for to delay justice is to deny it."

Besides being a just employer Washington was sincerely interested in the personal welfare and happiness of his employees. He wanted them to feel secure and satisfied in his service. This was more than a gesture on Washington's part. It called forth a studied effort to help and aid his workers.

Granted that the care of slaves had an important economic angle for the owner, humanity was still a more vital factor for men of Washington's calibre. To the families of the slaves he was particularly considerate. His accounts show many notations for payment of doctor bills and he himself frequently visited the sick.



He knew the names of each of his slaves, 216 in all, and refused to sell a slave particularly since it meant the separation of families and friends. He declared "to sell them I cannot, I am principled against this kind of traffic in the human species." Upon one occasion he wrote an overseer, "Although others are getting out of the habit of using spirits at harvest, yet, as my people have always been accustomed to it, a hogshead of rum must be purchased." He cautioned that it should be distributed so as to avoid any excess.

Feelings of humanity toward his white workers were no less in evidence. He reminded one employee that if he had any matrimonial scheme in view, "I do not wish to be let or hindrance to the accomplishment of it, or to your bringing a wife to the family."

Washington also kept his workers well supplied with clothes and food. In his yearly accounts liberal assessments were made for shoes, stockings, other clothing, and specified amounts of oats, corn, fish, meat and milk. He referred to one of his slaves, Sarah Lightfoot, in a letter noting that "Sarah has been accustomed to receive a pair of shoes, stockings, a country cloth petticoat and an oznabrig shift all ready made and it is not to be discontinued."

One might go on at length citing examples of Washington's relations with those who were in his service. But the final conclusion would be the same, namely, that just as real integrity played an inseparable part in Washington's career as soldier and statesman, so it is also clearly evident in his role as an employer.

## The Teachers' Page

HYMAN M. BOODISH

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Changes in the curriculum have been going on continuously, but every change, every innovation, every new curricular suggestion must cope with the inertia of tradition. Inevitably, education must "catch up with the times." Curricular offerings must eventually become functional in terms of the needs and demands of the times. It can't be otherwise because cultural changes in the arts inevitably make an impact even upon the most conservative institutions.

Curricular offerings in colleges and universities and in secondary schools traditionally are conservative. Although there have been marked new developments, our schools and colleges have not completely thrown off the ghost of the past. However, changes are in the making.

A good many people, particularly those devoted to the liberal arts and the humanities, were shocked, not too long ago, when the *New York Times* (Sunday edition, March 9, 1952) reported:

**COLLEGES SHIFT FROM THE ARTS  
AS STUDENTS CALL FOR SCIENCE**

Mr. Benjamin Fine, author of the article wrote:

"A gradual swing away from the liberal arts and the humanities is occurring in the American college and university campuses. Greater stress is being placed on the natural and applied sciences and on professional subjects in general."

This trend, according to the report, began after World War Two and was intensified by the Korean conflict. Returning veterans, it seemed, were less concerned with getting a liberal education and more interested in getting a good-paying job. The technology of modern war with its emphasis on scientific training, and its impact on both defense and peacetime industries forced students to clamor for the type of training that would give them a commanding position in these industries. Mr. Fine comments:

"The importance of the liberal arts and the humanities does not register as effectively in the minds of many students as does the significance of 'getting a job that pays a lot of money.'"

This trend away from the humanities nat-

urally is creating considerable concern among many people. Educators, favoring emphasis on the liberal arts, feel that a basic foundation in them is especially vital in our present troubled times. Our democratic way of life would be strengthened if young people were well grounded in the humanities and the social sciences. W. Emerson Reck, vice-president of Wittenberg College, believes that a good liberal arts program develops the individual's highest potentialities and thus is of great value to society. Robert Mortvold, vice-president of the University of Kansas City, states that students trained in the liberal arts will approach the complex and vital problems of our times with greater historical perspective and philosophical open-mindedness than if their education were weighted heavily with the sciences. W. B. Alexander, vice-president of Antioch College asserts: "... scientists and technicians without liberal education, turned out in too great numbers, may be positively dangerous in the long run because wise use of our technological and scientific apparatus depends on a broad and informed view of history and culture."

Similar statements and pleas in behalf of the liberal arts and the humanities are being made by other leading educators.

What are the implications for secondary education in this shift of emphasis from the liberal arts and the humanities to the sciences and technical courses?

As is well known, there has been considerable criticism of our secondary schools. Students are not as bright as they used to be. Standards are not as high. Pupils can't read. There aren't the right kind of books for the slow learner. We ought to pay more attention to the gifted child, and so on. Are matters as black as they appear? Or, is there another side to the picture?

In the past several years there have been a number of scholarly publications, notably the *The Harvard Report* and the Educational Policies Commission's *Education for All American Youth*, which have attempted to justify and interpret American secondary education in light of current conditions. The *Harvard Report* in particular, it will be recalled, proceeded to explain that in 1870 only a small fraction of the young people of high school age attended high school, whereas today everyone (theoret-

ically) attends high school. The implications and the conclusions were obvious. In the past, high school students were a highly select group; today there is no selectivity. In the same school there may be students of widely ranging abilities and interests. In addition to the changing character of the school population there have arisen new theories of education which have considerably altered methods of teaching and consequently educational outcomes.

Perhaps a trite but still very vital question to this whole subject is: What is the purpose of secondary education? Whether or not we subscribe to it, our culture has evolved a philosophy of education that believes in education for all American youth. Our culture contends that for a young man and young woman to attend high school is more than a privilege. It is a responsibility. Our various state laws making school attendance up to a certain age compulsory attest to it. The motives behind this philosophy are both altruistic and selfish. On the one hand, we truly feel that every boy and girl is entitled to a good education as one of the unalienable rights of man. On the other hand, we believe that for a society to continue to function democratically it is necessary that all its citizens be enlightened. We hold strongly to the belief that education brings enlightenment. Some people question whether everything that goes on within the four walls of a classroom necessarily constitutes education in the sense of bringing enlightenment.

Be that as it may, the broad purpose of education, as expressed from time to time by commissions, boards, and individual educators, implies the development of functional citizens. These are high-sounding words. They reflect the ideal in education, as seen by responsible adults. How does the teen-ager see the purpose of education? Also, what does "life in the raw" demand of the young man and woman, and how do our schools prepare them for full-fledged living?

Expressed in simple words, the average teen-ager in high school (whether or not he is aware of it) wants to achieve the following goals:

1. To prepare for and enter into a job or occupation that will pay him a living wage and satisfy, in some measure, his creative needs and interests.

2. To participate in those avocational and recreational activities which he happens to be interested in and enjoys.
3. To emancipate himself from dependence on his parents and eventually to meet, fall in love with, and marry a person of the opposite sex and rear a family of his own.
4. To become a respected and accepted member of his community and his nation.

Blended in with these basic ego needs and wants are ideals, dreams and hopes ranging from the materialistic to the sublime.

Society expects no less, but in addition wants the young person to develop into an active and intelligent citizen—one who will read and discuss, register and vote, and, if he has the urge and ability, even to run for office.

In the past the central purpose of education, in terms of society's expectations and the individual's needs, had been primarily preparation for participation in those adult activities that had to do with earning a living. The core of the educational program in the past was vocational in its emphasis. Whether the young man helped his father in his daily tasks, or became apprenticed to a stranger, he was learning to make a living. The other cultural skills of living and getting along with people were, for the most part, obtained from the everyday contacts and chores which were part of the life in the family, the neighborhood, and the community at large.

Formal education, as we know it today, organized first under a system of tutorship and later given over to the classroom, constituted in the beginning a privilege of the well-to-do classes. The emphasis was less on vocational training and more on developing the social graces considered essential for members of the upper classes. For many years, as we know, it had been considered improper for a "gentleman" to work for a living. The subject areas and skills stressed by this formal type of education included the languages (Latin and Greek), philosophy, religion, mathematics and music. These, with appropriate changes from time to time, became our liberal arts curriculum.

The educated or cultured person was one trained in the liberal arts. The ordinary man, the peasant and the craftsman, still received his basic education and training through the informal apprenticeship system and from just

living. However, the term *educated* was not applied to his skills.

Democracy both levels up and levels down. The spread of the democratic ideal, intensified in its effect by the industrial revolution, fostered the belief that all people should have an education. But, the term *education* was construed to mean the same type of training that the well-to-do classes enjoyed in the past. The first public high schools, therefore, stressed in essence a modified liberal arts program. The first high schools were, in a sense, miniature liberal arts colleges. The Central High School of Philadelphia, for example, still grants a Bachelor of Arts degree. All high schools, as we know, were first and foremost institutions that prepared young people for college. Colleges, naturally, continued to stress the liberal arts program.

The dynamics of our culture eventually forced the curricular changes that reflected the need of the times. Over a period of years there developed agricultural colleges, technical schools, and vocational schools. Even the traditional high school began to introduce industrial arts and commercial courses. More recently, movements like "Life-Adjustment Education" have been knocking at the doors of the secondary schools, but the inertia of the past is still with us. The number of high schools vastly exceed the number of vocational technical schools. Should not, perhaps, this situation be in reverse?

To one trained in the liberal arts it seems hardly necessary to raise any doubts about the value of a liberal arts education. Yet, may not doubts occur? What evidence do we have that training in the humanities alone, in today's world, make one a better person than one trained in the sciences?

Perhaps the solution to this dilemma is a reevaluation of our whole educational program, including the liberal arts curriculum. We cannot escape the fact that we are living in a technological age. Time moves on and the clock cannot be turned back. Whether or not we like all the television programs television is here to stay. Whether or not we think we would be better off (happier) without atomic energy, jet propelled airplanes, and all the vast developments made possible by electronics, they are



with us. New and more revolutionary developments can be expected in the future. Science and technology are king, self-appointed and self-perpetuating. It is futile, therefore, to attempt or to even wish to prevent curricular offerings from including more and more of the theoretical and applied sciences. The task of the educator, instead, should be to blend with the vocational-technical curriculum those essentials of the liberal arts and humanities program that will help make the student a human being and not merely the scientific automaton they fear he will become.

Education, as stated on more than one occasion, tends to move in traditional grooves until forces beyond its control knock it out of its well worn pathways. Over the years we have seen subjects once regarded as invaluable discarded with no ill effects upon the individual or society. Latin and Greek are notable examples. Scott's *Lady of the Lake* has long been submerged beneath the surface of the waters together with other English literature *musts*. Milton's *Paradise Lost* and Bunyan's *The Pilgrim's Progress* are somehow not as important as they once were.

The Chinese worship of ancestors and the Hindu worship of the cow have for many years been regarded by us as blocks to the industrial and scientific progress of those countries. Yet, have we not, after a fashion, been guilty of a similar type of worship of the past? It is not the purpose of this paper to belittle the great contributions of earlier generations. There is no denying the importance of the past in better understanding of the present. But we do raise the question of how much time should be devoted to studying the past and how much time should be devoted to studying the present.

The passing of years cause people to look upon the past with nostalgia. Unhappy experiences are either forgotten or the emotional charge that accompanied them repressed.

Happy experiences on the other hand, for some reason, stand out and the emotional charge becomes highly intensified. The pain of a broken arm is forgotten, but not the special attention and its accompanying pleasure that attended it. The present, with its daily tensions and disappointments, frequently causes the individual to seek an escape. He does so by reliving the pleasant experiences of the past. This pattern of behavior applies also to people's evaluation of society. It is this psychological mechanism at work in the individual which makes people say, "Things are not what they used to be." "People are not as moral." "The government is more corrupt." "Crime is on the increase." "What we need is a return to the good old times." Some people in their enthusiasm for the past would even bring back the whipping post.

Educators must not be guilty of the same kind of fallacious thinking. The past and its contributions must be viewed in terms of its value for better understanding the present. Subject areas that have traditionally been part of the curriculum must be re-evaluated in terms of their relative importance in comparison with the sciences, technical and vocational subjects and the newer branches of the social studies, namely economics, sociology, cultural anthropology, and psychology. Educators should still insist on a liberal arts curriculum, but its content may be considerably different than it is now or used to be. Just as the body needs a balanced diet in food, so the human personality, if it is to be individually and socially competent, needs a balanced diet with respect to education. There is nothing wrong with the concept of a liberal education, but educators need to review periodically its content to make sure that it is well balanced in terms of society's and the individual's changing needs. It is not a question of more technical and vocational training and less liberal arts and the humanities, but rather of the right combination of both.



# Visual and Other Aids

IRWIN A. ECKHAUSER

Washington Junior High School, Mt. Vernon, New York

Freshen up your democracy-teaching approach the visual way, with help from "102 Motion Pictures on Democracy," the new Office of Education pamphlet. It is an excellent source for 16 mm. sound films on the background, meaning, and processes of democracy in the U.S.A. Write to Supt. of Documents, Govt. Printing Office, Washington, D. C., 20 cents.

## FILMS

*The Beginning of History.* 46 minutes. Sound. International Film Bureau, 6 No. Michigan Ave., Chicago 2, Ill. This film shows the emergence of man, and the beginnings of our civilization. We see in sequence of events the life and customs of people from prehistoric Britain down to the coming of the Romans.

*Understanding the Swiss.* 2 reels. Color. Associated Film Artists, 30 N. Raymond Ave., Pasadena, Calif. In this film we see revealed the story of a nation, its environment, its work, its government, its people. The democratic organization of government is shown in beautifully animated charts.

*Family: An Approach to Peace.* 9 minutes. Sound. March of Time Forum Films, 369 Lexington Ave., New York 17, N. Y. This film is a documentary one. It deals with a basic factor—the family. Its broad field is international peace. However it depicts the ordinary family as the doorway to international peace, co-operation and understanding.

*This is the United Nations.* 15 minutes. Sound. Rent. United Nations, Film and Audiovisual Information Division, Lake Success, N. Y. We see here the stories behind the headlines, and how the U.N. acts to help all nations.

*People Next Door.* 16 minutes. Sound. British Information Services, 30 Rockefeller Plaza, New York, N. Y. This is a film which takes us all over Europe. We see the common, ordinary man of Europe. We are amazed to note how the common man of Europe is

helping to bring about better international understanding through travel to other countries.

## FILMSTRIPS

*Federal Finances.* 42 frames. Black and white. Purchase. McGraw-Hill Book Publishing Co., Text-Film Dept., 330 W. 42nd St., New York 18, N. Y. Taxation and finances are important factors of our government. In this filmstrip we see the steps that are involved in the support of our government. We are also shown the various kinds of taxes needed to run our government.

*Pivot of Asia.* 56 frames. Black and white. Teacher's guide and discussion manual available, \$2.00. Office of Educational Activities, The New York Times, Times Sq., New York 18, N. Y. This filmstrip traces the rise of the British Empire. It covers the successful struggle for independence and the creation of the republic of India and Pakistan. It also depicts the conflict between India and Pakistan. The question is raised whether India and Pakistan will work together to lead Asia toward a democratic future which will prevent the spread of Communism.

*Clearing the Slums.* 43 frames. Black and white. American Council on Education, Washington 25, D. C. Here we see the problem of slums discussed. We see the slum areas and the public housing projects which have replaced them. The filmstrip also stresses the benefits to individuals and the community when slums are cleared and replaced by adequate housing facilities.

## RECORDINGS

"The Quick and The Dead" . . . The Story of the Atom Bomb . . . "The Quick and The Dead" . . . The Story of the Hydrogen Bomb. Each one a one hour recording of the radio broadcast of the same name. Written and directed by Fred Friendly and featuring explanations by Wm. L. Laurence. RCA-Victor, Camden, N. J. Numbers LM 1129 and LM 1130 at

33 1/3 r.p.m., VM 1507 and VM 1508 at 78 r.p.m. The first of these discs introduces the techniques followed in both. Bob Hope, acting as the inquisitive man, poses questions concerning the history and development of the atom bomb. Mr. Laurence describes the race in the development of the super bomb.

The second disc has meaning only after the first is understood. Here emphasis is placed on the present and potential peacetime services of new physical advances as the world makes its choice between the "Quick and the dead."

#### RADIO PROGRAMS

*The U.N. Is My Beat.* (NBC). 11:30-11:45

A.M. Sunday. Clark M. Eichelberger, Director of the Amer. Assoc. for the United Nations, discusses with guests the happenings of the week at the U.N.

*Capitol Cloakroom.* (CBS). 10:30-11:00 P.M., Tuesday. In this program informal interviews with members of Congress by CBS newsmen on important public issues are hotly debated.

*Armed Forces Review.* (MBS). 9:00-9:30 P.M., Friday. This program is a new Dept. of Defense all service-feature. Many facts of enlisted life are highlighted in the documentaries recorded for each broadcast, spotlighting activities that are not common knowledge to the average citizen.

## News and Comment

R. T. SOLIS-COHEN

Philadelphia, Pennsylvania

### TV

Television viewing by children and young people has been viewed with alarm by some and recognized as a challenge and an opportunity by others.

"Editorials and Comments" in the *Journal of the American Medical Association* (Vol. 150, No. 1, Sept. 6, 1952) represents the viewers with alarm. The point-of-view expressed is that the cumulative effect of television crime and horror programs on the health of American children has become a source of mounting concern to parents, teachers, and the medical profession. Television exerts a potent, time-consuming influence on the younger generation. Evidence of this fact has been demonstrated by surveys which show that children 5 and 6 years old are among the most constant viewers, often watching television for four or more hours a day. Some pupils who are 7 to 17 years old watch television on the average of 3 hours daily, though others spend 27 hours a week upon it—almost as much time as they spend in their classes. This information is not the result of the findings of physicians but of educators like Paul Witty and H. Bricker ("Your Child and Radio, TV, Comics and Movies.")

Crime programs include major crimes, saloon brawls, sluggings, assault, and other "minor" acts of violence. Major acts of violence consist of murders, robberies, jail-breaks, murder conspiracies, false murder charges, attempted lynchings, dynamitings, and attempted rape.

Most of these programs are televised before 9 P.M. Unfortunately, the impression they give is that life is cheap and death, suffering and brutality subjects of callous indifference; and that judges, lawyers and law officers are dishonest, incompetent, and stupid. These attitudes certainly do not help to form desirable attitudes of good citizenship.

Very little research has been done on the medical and psychological impact of television on children. M. I. Preston in "Children's Reactions to Movie Horrors and Radio Crime" (*Journal of Pediatrics* Vol. 19:147, Aug., 1941.) found that children's habitual exposure to crime programs varied, but was expressed by the children's general health, sleeping and eating habits, fears and nervousness. Many children who saw these programs were nail-biters, feared kidnapping and reacted in a number of undesirable ways. Some, after retiring, rushed to their mothers' beds for comfort and re-

assurance. Others screamed and pulled the bedcovers over their heads, buried their heads under the pillow or dived under the covers and spent an uneasy night, plagued by hair-raising recollections. Some children ate less, failed to gain weight, and were troubled with bad dreams, restless sleep, increased irritability and malaise.

Habitual exposure to crime-and-horror programs often produced a callousness to the sufferings of others and an atrophy of sympathy and compassion to those in distress. Treatment consisted of substituting more wholesome activities for these crime-and-horror programs.

The editorial writer admits that television is not harmful in itself, that it is a medium of mass communication which has often presented outstanding educational and entertainment programs. But he suggests that the television industry engage in self criticism to improve its programs to forestall governmental regulation and censorship. The industry should foster research on the impact of television on mind and body and make a sustained effort to avoid programming shows potentially dangerous to the health of the nation's children.

On the other hand Murray Illson in an illuminating and leading article on the education page of the *New York Sunday Times* (of August 31, 1952) shows how the television channels now available present challenge and opportunity to communities.

Although educators won a remarkable victory last April when the Federal Communications Commission set aside for non-commercial educational use 242 of a projected total of 2,000-odd television channels, they must act quickly to embrace their opportunity. Unless they do, the F.C.C. may make the channels available to commercial applicants.

Mr. Illson mentions the views of Edgar Fuller, the executive secretary of the National Council of Chief State School Officers, who also serves as chairman of the Joint Committee on Educational Television. He said that school officials "who are accustomed to thinking about educational changes for ten or twenty years" to make sure of their desirability before acting "will be discomfited by the one-year deadline" set by the F.C.C. Mr. Fuller warned that "prompt and decisive action is imperative" if

the opportunities for noncommercial educational television are to be realized.

Many educators are determined that the educational possibilities of television shall not be neglected.

The cost of establishing and maintaining TV stations is formidable, however, and the problems of effective programming are not easily solved. Applications have been filed with the FCC for 14 of the 242 non-commercial channels. Thus far, the commission has granted construction permits to seven of these applicants—to the Board of Regents of the State of New York for educational stations in Albany, Rochester, Buffalo, Binghamton and New York; to Kansas State College of Agriculture and Applied Science for a station in Manhattan, Kan., and to the University of Houston, Tex., for a cooperative station with the public schools of that city.

The Joint Committee on Educational Television presented the educators' case at the F.C.C. hearings. Originally it was a temporary group. It has become a permanent body supported by the Fund for Adult Education, a unit of the Ford Foundation.

As proof that educational programs can be telecast successfully, spokesmen for the joint committee called attention to the experiences of about sixteen cities in which schools have been cooperating with commercial stations. At least twenty colleges and universities also have been using commercial TV facilities for academic instruction.

The Philadelphia Board of Public Education is one of the outstandingly successful producers of an educational program. There, during the last year, thirteen school programs a week were telecast from three stations. Seven full-time radio-television staff members of the public school system and staff members of Philadelphia's diocesan schools produced 332 telecasts with assistance from suburban and private schools of southeastern Pennsylvania, northern Delaware and southern New Jersey.

These programs drew upon personnel and material from government and from organizations representing science, fine arts, health education and industry. Next year, Philadelphia will have a potential school audience of 150,000 pupils per telecast on 3,000 school

receivers, according to a recent report from the Philadelphia public school system.

The results of Philadelphia's experience are educationally stimulating. Children remember what they see and hear on television. They ask for field trips to the places shown and discussed. Librarians have reported that there has been increased reading as a result of the programs; pupils learn new words—their spelling, pronunciation and meaning; the dissemination of course content is reduced from several months to a few weeks.

Although Johns Hopkins has been sponsoring a half hour coast-to-coast science program as a part of an adult education project, this program has become an adjunct to regular class work in the schools. Teachers have requested the network for advance materials so that they could prepare for the questions they would be asked by pupils in classroom sessions.

Credits are being earned by individuals who take television courses which are offered by the University of California in Child Psychology; by Western Reserve University in Cleveland in Introductory Psychology and Comparative Lit-

erature; by the University of Michigan in Parliamentary Procedure and in Human Behavior; by the University of Omaha which has given television courses in the humanities, the political parties and natural science.

Most plans for raising funds for building, equipping and operating an educational television station are predicated on local education and civic groups and grants from the state Legislatures and foundations.

The relationship of education and television was summarized recently by Dr. Earl J. McGrath, U.S. Commissioner of Education who said:

"The power and vitality of television, even in these years of its infancy, are well known to us. Now educators can plan to make full use of it. Educators face a serious challenge to determine whether they will build and operate these stations, or whether they will allow this invaluable portion of the public domain, the television spectrum, to remain unused and ultimately to be turned to other than educational uses."

## Book Reviews and Book Notes

DAVID W. HARR

*Head, Department of Social Studies, Abraham Lincoln High School, Philadelphia*

*The American Government and Its Work.* By Edward W. Carter and Charles C. Rohlfing. New York: Macmillan Company, 1952. Pp. xv, 875. \$6.00.

For more than thirty-five years Professor Young's original editions of this revised text constituted one of the best presentations of the realities of American Government for college classroom use. And throughout that time successive generations of students were indelibly impressed with both basic principles and applied operations of government in this most successful republican system of government. Consequently it is both gratifying and appropriate that this excellent textbook should continue to be available for those teachers who desire to offer their students a sound appreciation of an increasingly important political

aspect of their daily lives. The material is well organized in compartments, although—as is usual in such books—too small a portion is assigned to state and local government.

W. LEON GODSHALL

Lehigh University  
Bethlehem, Pa.

*America's Economic Growth.* By Fred Albert Shannon. New York: The Macmillan Company, 1951. Pp. 967, bibliography, tables, index.

This is the third edition of a book which originally appeared in 1934 and in revised form in 1940. Hence it has already established its reputation in the field and most teachers of American history are probably familiar with



it. In the new preface the author informs us that he has made a diligent search for errors in the previous editions by inquiries among teachers who have used the text and by his own careful scrutiny. One gathers that relatively few corrections of facts have had to be made and that this new edition should be about as accurate in its factual material as is possible. This assurance should be worth much particularly to teachers who are not experts in the field of economic history.

The book is notable for the excellence and clarity of its organization. The topics covered are periodized. Part I is a relatively brief survey of the colonial period embracing such topics as commerce, agriculture, colonial workers and manufacturing and extractive industries. Part II surveys the period 1789-1865 with emphasis on the dominant economic aspects but necessarily interweaving the political influence and repercussions. Part III is concerned with the rise of capitalism and its effects, 1865-1900, in its varied and complicated aspects. Part IV treats "The Climax of Capitalism 1900-1929" with its enormous expansion of world trade, the development of the great supermonopolies, the triumph of the machine and the conquest of space, along with the problems of labor and the dilemma of agriculture. In concluding the book Part V is a consideration of the trend towards state capitalism since 1929.

Professor Shannon's interpretations will be classified as "liberal." He is not afraid to make forthright comments on the trends and problems of the times. In his preface the author states vigorously that he has not written "for the gratification of the molycoddles." He is thoroughly sympathetic with the basic reforms of the New Deal. It was either a case of accepting the new social legislation or retreating "into economic anarchy." By 1929 "the day of private enterprise (actually finance capitalism) was drawing to a close. *Laissez-faire* which never had existed in its pure form, certainly could not be established. The next step must be either state capitalism or some form of world federation of cooperative commonwealths." Whether one likes them or not it will be difficult to find rational grounds for disagreement with many of Professor Shannon's interpretations.

The book is enhanced by extensive critical

bibliographies on the topics covered with illuminating comments by the author. An appendix contains valuable statistical materials not commonly available for most teachers. This new edition should, if anything, increase the popularity of an already widely adopted text. Teachers should find it both stimulating and challenging.

W. M. GEWEHR

University of Maryland  
College Park, Maryland

*Ex-Italian Somaliland.* By E. Sylvia Pankhurst.  
New York: Philosophical Library, 1951. Pp.  
460. \$7.50.

Italian Somaliland, administered today by Italy as a United Nations Trust territory, extends along Africa's east coast from the Gulf of Aden south to Kenya. Historically, the territory fell within the Italian sphere of influence in 1889 by treaties with Somali Sultans and by agreements with Britain in 1905 and 1924, with the Sultan of Zanzibar in 1905, and with Ethiopia in 1907. After the conquest of Ethiopia in 1936 by Mussolini's Fascists, the area was incorporated into Italian East Africa. Occupied by British Imperial troops in 1941, its administration was turned over to Italy on April 1, 1950, pursuant to a decision of the U.N. General Assembly on November 21, 1949; administration is to be in the hands of Italy for a period of 10 years during which it is to be prepared for independence.

Miss Sylvia Pankhurst who "acquired her capacity to fight for a just cause in the struggle for the rights of women in Great Britain in 1905 and onward" (as Peter Freeman, M.P., states in "Foreword") does not like Italy's occupation of Somaliland and presents the claims that Ethiopia has to this region. After tracing the almost unknown history of the Italian Somaliland Colony, she describes its present position, from its social, economic and political aspects, the needs of the people, the climatic and geographic possibilities of the territory in relation to the Ethiopian interior.

It is fair to state that this is the most exhaustive and systematic survey of the problems of Somaliland available in the English language. It is true that this is hardly a book to be read, since it is loaded with statistics.

excerpts from official correspondence and reports, and reprints of treaties. Hence it is really a reference book to be consulted by those interested in the colonial problems in Africa and their influence on international relations. Unfortunately, no bibliography has been included; most photographs, added for propaganda purposes, are poor. But the five maps of Ethiopia are really outstanding.

JOSEPH S. ROUCEK

University of Bridgeport  
Bridgeport, Connecticut

*Readings in Democracy.* By David Hoffman.  
New York: Globe Book Company, 1952. Pp.  
365. \$2.80. Illustrated.

The author of this volume has done a real service to teachers of English and the Social Studies. Perhaps he has done a service for this generation of students. If indoctrination in the foundations of democracy is needed in our day and age this volume goes a long way toward providing a vehicle for such instruction. The task of selecting materials from the mass of present day writings on the general subject of democracy was no mean one and it required the delicate touch of a master of interpretation of our *Zeitgeist*.

The book is divided into three major parts entitled: Democracy Through Personal Experience; Democracy as The American Way of Life; and Democracy, A Faith to Live By. In the first group there are readings from such diverse pens as those of General Dwight Eisenhower, Stephen Vincent Benet and Walt Whitman. The "way of life" theme is exposed through the utterances of Patrick Henry, Daniel Webster, Woodrow Wilson, Franklin D. Roosevelt and Charles E. Hughes. In Part III James Truslow Adams, Carl Sandburg, Archibald MacLeish and others are represented.

A Part IV is devoted to the western world's concept of the Democratic Tradition. Here the selections range through time from the funeral oration of Pericles to an address by Winston Churchill. In all there are fifty-five readings ranging the literary scale from the formal essay, through drama, oratory, poetry and belles lettres in general. There is sufficient opportunity for every reader to absorb the ideals of democratic thinking through favorite

channels. For this observer the essays are most impressive, the dramas somewhat strained and the oratory effusive.

Each selection is prefaced by a short statement by the compiler, explaining the lesson to be taught. These statements are direct challenges to the student and, in some cases, there are suggestions for the practical application of lessons learned. The text is not overburdened with footnotes but they are to be found when needed for clarification or for placement of a statement in its correct setting.

Appended to the series of readings is a set of exercises entitled Teaching Aids. These are suggested classroom activities designed to supplement the readings. Most of these activities relate directly to the texts of the readings but there are many "Other Suggestions" which permit the expansion of the subject in classroom discussion.

An appendix lists "further readings," including only books published since 1940; twenty-five novels interpreting the "American Way of Life" and a few "Modern Plays of American Democracy." There is no index.

## Man in His World

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The stress of the selected readings is heavily upon the social phases of our democracy. In the opinion of this reviewer it might have served a worthwhile purpose to define democracy and proceed from that point. There have been many definitions of the term, many originating in personal views and shaped to meet issues of the moment rather than a crisp definition of a great political, economic and social philosophy.

ARTHUR D. GRAEFF

Overbrook High School  
Philadelphia, Pennsylvania

*High School Education.* By Lester D. Crow and Alice Crow. New York: The Odyssey Press, 1951. Pp. x, 533. \$3.75.

A recent writer in the field of high school education has arrived at a conclusion quite in advance of the traditional answer to its reason for being. "Secondary education in America cannot profitably be examined except in relation to the society from which education takes its meaning, the cultures and sub-cultures in which the secondary schools exist, the purpose and problems of secondary education in the world today, and the nature of the learner and the learning processes."\*

Lester D. and Alice Crow, Professors of Education in Brooklyn College, in a new text have attempted to grapple with the dilemmas inherent in the changing curriculum and techniques of the American high school. Alterations necessary to enable it to meet more adequately the needs of modern American youth have led to the inclusion in the curriculum of new subjects which range all the way from distributive education to a re-alignment in the teaching of foreign languages. It is a "notorious" fact that American secondary education in 1870 drew approximately 70,000 pupils; that in 1951 it draws close to 7,000,000. This great shift, which accompanied the technological revolution in the United States, has contributed to the development of new philosophies and techniques as well as a proliferation of the curriculum. How could it have been otherwise?

To justify their labors the Doctors Crow present their own philosophy of the high school and its functions. Thus, we understand that, regardless of the recent attacks from right of

center, "the concept of fundamental learning has broadened to include practical adaptations of behavior beyond the mastery of the three R's, and now includes the learner's adolescent as well as childhood years. Hence education on the high school level is regarded as the continued development and expansion of basic learnings begun on the lower school level. In the modern high school the young person is encouraged to participate in learning activities that should prepare him, both generally and specifically for his present and future responsibilities as a cooperative, forward-looking member of society." (p. v.)

But do the authors examine the areas identified above as the loci from which modern secondary education stems? Here the answer is generally "no" although a great deal is presented which must not be considered as lacking in value. Six sections comprise the organization of *High School Education*. Parts I and II are concerned with "Determining the Nature and Function of High School Education" and "Reorganizing the High School Curriculum." In these sections the characteristics of high school pupils and the organization of the curriculum come out very well but, in the historical chapters, much is of a routine and even kaleidoscopic nature. It would certainly seem that here more recognition of the culture should be given. The recent studies in educational anthropology are neglected as are those on social class and the curriculum.

The third and fourth sections are entitled "Implementing the High School Curriculum" and "Improving the Effectiveness of the High School Personnel." Here the chapter on audiovisual means in instruction is well done for such a short treatment although Chapter 12, "Textbooks and School Libraries," seems to this reviewer to be rather fragmentary.

Parts V and VI are devoted to "Guiding the High School Learner" and "Facing the Future." Chapter 25, "The Expansion of Educational Objectives," is to be commended; here Professors Crow demonstrate something of how they think their philosophy should work and this final frame is a very good one. Commendable also, the reviewer thinks, is Chapter 15, "Integrating Learning Through Community Experiences." This presents a completely modern



approach and begins to deal with education in sociological fashion, the general omission of which technique was criticized earlier.

There is an author index as well as a subject catalogue and the questions and topics for discussion are unusually good as also are the "Selected References." Here, however, there is little periodical citation although this should serve to keep *High School Education* current for a longer period.

KENNETH V. LOTTICK

Willamette University  
Portland, Oregon

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Dr. R. W. Cordier, professor of Government and History at State Teacher's College in Indiana, Pennsylvania was chairman of the committee which prepared this splendid report and teachers of Social Studies throughout the state should appreciate using this very fine course of study.



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## ARTICLES

"No More Compartment," by James E. Spitznas, *The Bulletin of the National Association of Secondary-School Principals*. Volume 35, Number 180. October, 1951.

"Real Patriotism for Children," by Paul M. Limbert, *Childhood Education*, November, 1951.

"Social Science Discussion and the Tape Recorder," by Meyer Weinberg, *Junior College Journal*, Volume XXII, October, 1951.

"Teaching Current Events," by Katherine Biehl, *Social Education*, XV, November, 1951.

## PAMPHLETS

*Workbook in Psychology*, by T. L. Engle, World Book Company, New York 5, New York. Price \$1.00.

One of the few workbooks for this subject on the market today.

## CURRENT PUBLICATIONS RECEIVED

*Jersey Rebel*, by Kensil Bell. New York: Dodd, Mead and Company, 1951. Pp. 248. \$2.50.

A story based on many little known facts of the Revolutionary War.

*Race Relations*, by Brewton Berry. Boston, Massachusetts: Houghton Mifflin Company, 1951. Pp. 501. \$3.50.

A sociology text which presents this problem from a new viewpoint.

*Britain and the Dominions*, by W. R. Brock. New York: Cambridge University Press, 1951. Pp. 526. \$5.00.

A history of the British Empire.

*Washington, The Nation's First Hero*, by Jeanette Eaton. New York: William Morrow Company, Incorporated, 1951. Pp. 71. \$2.00.

*The Schuylkill*, by J. B. Nolan. New Brunswick, New Jersey: Rutgers University Press, 1951. Pp. 320. \$3.50.

A historical story of the Schuylkill Valley which includes Washington's winter at Valley Forge and the discovery of coal in the Valley by Necho Allen.

*Midwestern Progressive Politics*, by R. B. Nye. East Lansing, Michigan: Michigan State College Press, 1951. Pp. 422. \$5.00.

A history of the progressive movement from the rise of the Grangers to the present time. *Graphic World History*, by Jessie Campbell Evans and Suzanne Harris Sankowsky.

Boston, Massachusetts: D. C. Heath and Company, 1952. Pp. xxxvi, 578. \$2.25.

*The Story of Our America*, by Gertrude Van Duyn Southworth and John Van Duyn Southworth. Syracuse, New York: Iroquois Publishing Company, Incorporated, 1951. Pp. xxviii, 868. \$2.50.

*Economics in Everyday Life*, by Kennard E. Goodman and William L. Moore. New York: Ginn and Company, 1952. Pp. xxxi, 576. \$2.25.

*Across the Ages: The Story of Man's Progress*, by Louise I. Capen. New York: The American Book Company, 1952. Pp. xviii, 851. \$2.75.

*The Record of Mankind*, by A. Wesley Roehm, Morris R. Buske, Hutton Webster and Edgar R. Wesley. Boston, Massachusetts: D. C. Heath and Company, 1952. Pp. xxiii, 747. \$2.70.

Revised and includes Korean War.

*Story of Nations*, by Lester B. Rogers, Fay Adams, and Walker Brown. New York: Henry Holt and Company, 1952. Pp. xxiii, 730. \$2.85.

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